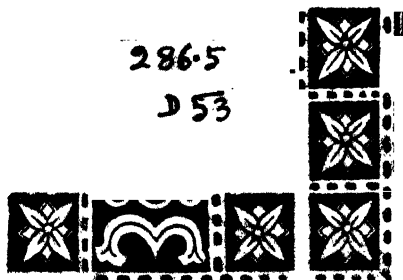




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THE NYAISHES
OR
ZOROASTRIAN LITANIES

COLUMBIA UNIVERSITY
INDO-IRANIAN SERIES

EDITED BY

A. V. WILLIAMS JACKSON

PROFESSOR OF INDO-IRANIAN LANGUAGES
IN COLUMBIA UNIVERSITY

VOLUME VI

New York

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1908

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THE NYAISHES OR ZOROASTRIAN LITANIES

AVESTAN TEXT
WITH THE
PAHLAVI, SANSKRIT, PERSIAN
AND GUJARATI VERSIONS

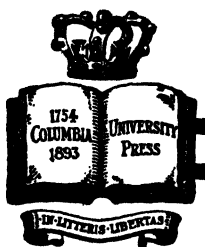
EDITED TOGETHER AND TRANSLATED

WITH NOTES

BY

MANECKJI NUSSERVANJI DHALLA, A.M., PH.D.

KHORDAH AVESTA, PART I



New York
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1908

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TO
KHARSHEDJI RUSTAMJI CAMA
PARSI PIONEER OF ZOROASTRIAN STUDIES
IN INDIA

PREFATORY NOTE

The present book is the first of several volumes on the Khordah Avesta of the Zoroastrian Canon, which Dr. Dhalla plans to publish in this series. It is pleasant to welcome the work as a contribution by one who is himself a Zoroastrian priest and who was sent by the Parsi community of India to pursue his studies for three years and a half in America.

A. V. WILLIAMS JACKSON.

PREFACE

As the main points which I wished to emphasize regarding the scope and method adopted in this work will be found in the Introduction I shall utilize these few lines for the pleasant duty of expressing the feeling of gratitude that I owe to others.

Now that my work at Columbia University has come to a happy close, I recall with gratification the generous help given to me by my Parsi community in India in enabling me to come to America so that I might add to my Eastern equipment the knowledge of Western scholarship. For this privilege I shall remain under lasting obligation to them.

My most cordial thanks are due to Professor A. V. Williams Jackson under whose *guruship* I have passed three of the most instructive years of my life. Happy it was to have the opportunity of work with one so inspiring as an *ac̣ṣrapaiti*, and pleasant will remain the memory of those many happy hours of instruction and enlightenment, when in the future, to adopt the noble words of Zatsparam, I shall try to deliver back to the worthy whatever is taught liberally by my teacher.

I have also to thank my friend and fellow-student, Mr. George C. O. Haas, who has greatly lightened my work by carefully going over the proof-sheets with acumen all his own, and thus adding to the accuracy of the book.

I should also like to record my appreciation of the work of the printers, The New Era Printing Company, who have executed it in a most creditable manner, especially when one considers the fact that more than half of the work (the italic portion) had to be done in not less than five different foreign tongues.

M. N. DHALLA.

COLUMBIA UNIVERSITY, NEW YORK,
May 25, 1908.

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INTRODUCTION

The Nyaishes. The Nyaishes, or Zoroastrian litanies, are a collection of five short prayers or ascriptions of praise addressed to the Sun, Moon, Water, and Fire, and to the Angels Khurshed, Mihr, Mah, Ardivisur, and Atash, who preside over these elements. They are composed of fragments taken from the Yasna and Yashts which are found in the Greater Avesta, and they form an important part of the Khordah Avesta, or Lesser Avesta, a redaction of which together with introductory Pazand prayers, was begun by Dastur Adarbad Mahraspand during the reign of Shapur 2 (310-379 A. D.), and kept up in a way for a long time. These litanies constitute a sort of religious chrestomathy, consisting of short prayers, invocations, supplications, deprecations, and obsecrations employed in daily use by laymen as well as by priests.

Like the greater part of the Avesta, the original Avestan Nyaishes were rendered into Pahlavi (about 700-900 A. D.), later into Sanskrit (1200), into Persian (1600-1800), and lastly into Gujarati (1818). The Pahlavi, Persian, and Gujarati versions of all the Nyaishes have come down to us complete together with commentaries of an exegetical nature. The Sanskrit version, on the other hand, is complete for the Khurshed, Mah, and Atash Nyaishes; but is lacking in the case of the Mihr and Aban Nyaishes, so far as our manuscript material goes.

Scope and Arrangement. In the present work I have given the several texts in transliteration on one side, and have placed on the opposite page my translation of each into English. With the exception of the original Avestan text none of the texts has been previously translated. The complete Pahlavi text is likewise collated and edited here for the first time, and adds something, therefore, to the existing fund of Pahlavi literature hitherto published.

Materials Used for Avestan and Sanskrit. I have based my Avestan text on Dr. Geldner's admirable edition, entitled *Avesta, the Sacred Books of the Parsis*, Stuttgart, 1896. In certain cases, however, I have followed readings suggested by Bartholomae in his *Altiranisches Wörterbuch*, Strassburg, 1904. For the Sanskrit text I have adopted Ervad Sheriarji's critical edition of Neryosangh's *Khordah Avesta*, Bombay, 1907.

Materials Used. In preparing the present edition of the Pahlavi text I have been much indebted to the generous aid of Shams-ul Ulma Jivanji Jamshedji Modi, who collected seventeen Avesta-Pahlavi manuscripts from different parts of India and sent them to America for my use. I feel deeply obliged to the several owners of these manuscripts for their readiness to put them at my disposal. I have likewise to thank Librarian F. W. Thomas and the Trustees of the East India Office Library at London, for their kindness in placing in my hands one Avesta-Pahlavi and one Avesta-Persian manuscript, at the request of my teacher, Professor Jackson.

I cannot at this stage of my work give a fully detailed description or a comprehensive review of the merits and demerits of the various manuscripts, neither can I enter into any textual criticism of the same; this can be done only when, in addition to the Nyaish portion, I have edited the other parts of the Pahlavi Khordah Avesta, besides the Nyaishes themselves, as I plan to do in the near future. But I give here a general account of the codexes which I have used.

Manuscript Material for Pahlavi. The manuscripts used in the preparation of the Pahlavi text are, in the order used in this work, as follows:

Mulla Firuz Library, Bombay

Mf₁ Written by Mobed Kaus Rustam and finished on the 21st day of the 2nd month A. Y. 1135. Careful and correct.

Mf₂ Without colophon. Beautiful Iranian script. Very correct. Not modern.

Mf₃ No colophon. Modern. Carelessly written.

Manekji Rustamji Unwala

- U₁ Written by Tehmur Naoroz Rustam Behram Sanjana and finished on the 1st day of the 5th month A. Y. 1162. Carefully written. With interlinear Persian glosses.
- U₂ Without colophon. Carefully written.
- U₃ Without colophon. Ervad Unwala writes that it was copied by Dastur Jamshedji Rustamji Mehrji Rana.
- U₄ Written by Dastur Rustamji Noshervanji. Most closely akin to F₂. Probably copied from it.

Darab Peshotan Sanjana

- D Written by Dastur Edalji Darabji Sanjana about a hundred years ago. Very correct. Copied from more than one original manuscript. Occasional explanatory glosses in Persian.

Kaikhusru Jamaspji

- K Without colophon. Hastily written, but correct. Often differing in construction from others.

Columbia University Library, New York

- F₂ Used by Geldner in his edition of the Avestan text. Formerly belonging to Mobed Framji Fardunji Madan, now at the Library of Columbia University, presented by Dastur Kaikhusru Jamaspji through Professor Jackson. Carefully written. Finished at Yazd by Rustam Gush-tasp Ardashir on the 28th day of the 10th(?) month A. Y. 1075.

Behramgore Tehmuras Anklesaria

- B Verbatim copy of F₂. According to Mr. Behramgore, it was copied by Mobed Khudabax Farrudabad about thirty years ago.

East India Office Library, London

- L₁₂ Finished A. Y. (11?) 24 = A. D. 1755. Carefully written. Used by Geldner in his Avesta edition. Also used by

Darmesteter in *Études Iranienues*, 2. 275-315, Paris, 1883.

Edalji Keresaspji Antia

- A Without colophon. Akin to U₂. According to Ervad Antia, written by Dastur Sorabji Framji Mehrji Rana, of Navsari.

Jivanji Jamshedji Modi

- M₁ Written by Mobed Jamshed Peshotan Hormazdyar Dastur Jamasp Sanjana, of Bulsar, in A. Y. 1123 (= 1753 A. D.). Careless. Sometimes gives valuable explanatory glosses.
- M₂ Without colophon. Akin to U₂.
- M₃ Without colophon. Akin to U₂.

Mehrji Rana Library, Navsari

- Mr₁ Written by Sohrab Dastur Framroz Sohrab Rustam and finished on the 7th day of the 6th month A. Y. 1213. Akin to U₂. It has an interlinear Persian version. Good.
- Mr₂ Written by the same scribe and finished on the 1st day of the 4th month A. Y. 1222, possibly from the same original. It also has an interlinear Persian version.

Other Manuscript Material. Other manuscripts which give the Pahlavi version of one or more Nyaishes, but which were not accessible to me, are, as named by Geldner in the prolegomena to his Avesta edition, pp. v-xiv, as follows:

- J₁₅ This manuscript gives the version of the Khurshed Nyaish.
- J₅₈ This gives the Aban and Atash Nyaishes. (Quoted from West's article, *Pahlavi Literature*, in *Grundriss der Iranischen Philologie*, 2. 88, Strassburg, 1896-1904.)

University Library, Copenhagen

- K₁₈ This manuscript gives all the Nyaishes.

Kgl. und Staatsbibliothek, Munich

M₆ This has the Khurshed Nyaish.

Bibliothèque Nationale, Paris

P₁₄ This contains all the Nyaishes.

Lithographed Pahlavi Text. In addition to the manuscripts there is also a lithographed edition of the Pahlavi text which appeared in an edition of the Avesta-Pahlavi text of the whole Khordah Avesta, with a Pahlavi-Persian glossary. This edition is by Ervad Kavashji Nasharvanji Kanga, entitled *Pāk Khordeh Avastā tenī Pehelavī māenī śuddhā*, published at Bombay in 1859. The introduction to this is in Gujarati and was printed from type. The compilation of the text, as the editor says, is based on several manuscripts. It is a careful piece of work, but its critical value is impaired, as it does not give details of the collation which fixed the text nor does it enter into questions of textual criticism.

Persian Manuscript. My Persian text is based on L₂₆, used also by Darmesteter in *Études Iranienues*, 2. 275-315, Paris, 1883. Besides this manuscript, I have made occasional reference to the interlinear Persian version which runs fairly constantly throughout MSS. Mr_{1,2}. I have made similar references to the explanatory glosses in Persian which appear incidentally in other manuscripts, and I have embodied these in my notes wherever they seemed of value.

Gujarati Version. The last independent native version that appeared before the influence of Western scholarship penetrated into India was a version in Gujarati. Two separate renderings in this tongue appeared within five months of each other in the year 1818. Both of these were published at Bombay. The first was the *Khordeh Avastā bā māenī, iāne Nīāes tathā Iaēt māenī śāthe*, by Dastur Framji Shohorabji Nosharivala, and the second, *Khordeh Avastāno tarjumo*, by Ervad Edal Darab Rustam Sanjana (afterwards Dastur Edalji Darabji Sanjana). As neither of these was accessible to me in its original form, I have based

my text of the Gujarati version upon a reprint of the second, or Sanjana version, which was published by Behedin Dadabhai Kavashji, and entitled *Avastā bā māenī*, Bombay, A. Y. 1239 (= 1818 A. D.). This version, as the publisher states in the introduction, is a verbatim reproduction of the previous work by the learned Dastur and it therefore serves as an adequate substitute for the original.

Method Adopted in Transliterating Pahlavi. The method adopted for the transliteration of the Pahlavi, as also the Avestan and Persian, is substantially that used by the various writers in the *Grundriss der Iranischen Philologie*, Strassburg, 1896-1904.

In transcribing the Pahlavi I was inclined at first to adopt the method which I had employed in an article in the Spiegel Memorial Volume, viz: of giving both the Huzvarish and the Pazand equivalents, the latter in brackets. But after due deliberation I decided against that course in this particular case, for the reason that the Persian version itself serves that purpose sufficiently well.

Difficulties of the Iranian Translators. It is to be observed that the Pahlavi version of the Avestan Nyaishes, like that of the other parts of the Avesta, is a word for word rendering of the original, except in the case of independent explanatory glosses. This very close adherence to the original construction, together with the inflectional poverty of the Pahlavi language and the use of transcriptions in the case of obscure Avestan words, adds much to the ambiguity of the Pahlavi rendering and makes it clumsy as compared with the Pahlavi of independent treatises like the Denkart or Datistan-i Denik.

To overcome the obstacle thrown in his way by the imperfect inflectional apparatus, the Pahlavist generally meets the difficulty by the use of particles, which he often, however, omits. This omission of the sole means of indicating the syntactical relation of a word in a sentence greatly increases Neryosangh's difficulty in adjusting the proper bearing of one word upon the others, and of gathering the true significance of the construction, which is

particularly concise in Pahlavi writings. It must be acknowledged, however, that he has succeeded on the whole remarkably well, owing to his intimate knowledge of Pahlavi. His Sanskrit version suffers, moreover, because of his faithfully following the Pahlavi construction and rendering it word for word into Sanskrit. This method often obliges him to sacrifice the Sanskrit syntax to that of his original Pahlavi. Hence it is that his Sanskrit assumes a hybrid type of Iranicized Sanskrit, which can be fully understood only in the light of the Pahlavi construction.

Value of the Traditional Versions. By bringing together four different versions of the original Avesta, I have endeavored to give side by side, in consecutive order, the tradition as represented at various periods of Iranian study. Besides its other value, tradition often proves to be a safeguard for the elucidation of obscure ideas and for the interpretation of native thought, which might otherwise be unintelligible. Even the thorough-going linguist, when his philological attempt at analysis of a word has failed to yield result, can turn ultimately toward tradition for some light. As an example, I might cite certain instances in which the tradition contributes to a better understanding of a word or expression, even if it has nothing particularly new to add to the results that might otherwise be obtained. Such instances in the *Nyaishes* are the following: *paḍa-xʾa-stāti-*, *zarənumant-sūra-* (Ny. 1. 8), *tāsčā tāščā* (Ny. 1. 16), *gao.čīθra-*, *paiti.diti-* (Ny. 3. 1), *xʾəθrō.nahi-* (Ny. 3. 10), *hu.bərəti-*, *ušta.bərəti-*, *vantā.bərəti-* (Ny. 5. 13), *āzō.bag-* (Ny. 5. 11). In the same category we must include the various explanatory glosses given by the commentators. We may accept their interpretation or we may reject it, as we choose, but we cannot deny the fact that their interpretation gives at least views that were closer to the original teachings in point of time and associated more closely in a measure with the thought then current than we are to-day.

The Pahlavi version was made at a time when the language of the Avesta had become almost dead and the knowledge of the sacred text was on its decline. The Sanskrit, Persian, and Gujarati versions belong to a still later period and are based upon

the Pahlavi. Except in the case of Neryosangh, the knowledge which their composers possessed of the original Avestan language was practically reduced to nothing. The Pahlavi version was for them the only medium through which to interpret the Avestan writings. Such being the case, we can hardly expect these translators to make any marked improvement on the Pahlavi version and help us to interpret the original Avestan books better than was done by the Pahlavi commentators themselves. We therefore find that wherever the Pahlavist has failed to grasp the meaning of the original Avestan words and has rendered them erroneously, the authors of the later versions repeat, for the most part, the same mistakes. Compare, for example, *jaryāurvah-* (Ny. 1. 8), *Ahurāniš* (Ny. 1. 18), *mīšti-* (Ny. 3. 6), *afnah'vant-* (Ny. 3. 7), *dāyata* (Ny. 3. 11), *afrašāh'vant-* (Ny. 5. 12).

Neryosangh occasionally corrects the Pahlavi rendering when he thinks it faulty. This shows—and I would emphasize the fact—that he had recourse at times to the Avestan text itself. Compare, for instance, his rendering of *ābyō* (Ny. 1. 5).

This is never the case with the later Persian and Gujarati translators; in fact we may say that the more remote the tradition becomes from its original source, the less is its value. And yet these later versions have their own merit, since, like Neryosangh's Sanskrit version, they often help us to a better understanding of some obscure and ambiguous passage in the Pahlavi version, if not to a clearer understanding of the original Avesta.

Parts of the Avesta in which the Commentators are More Free with their Glosses. The Pahlavi commentators in general have written more upon those parts of the Avesta which they have thought to be more useful for the common people. This is one of the reasons why there are more commentaries on the Vendidad, 'the Leviticus of the Parsis,' than on the Yasna, which is mainly liturgical. The former contains the rules and regulations that affected the daily life of the people and accordingly needed more expounding, whereas the latter, being used chiefly for liturgical purposes by the priesthood, did not require

long explanatory glosses. In the same manner, the Khordah Avesta, which forms that portion of the Zoroastrian literature that the laity had to use daily in common with the clergy, was thought to require more extensive commentary by way of exposition. It is also true that the more abstract and obscure an Avestan passage is, the less has been the attempt of the commentators to explain it. We find this in the case of those Nyaishes in which certain stanzas from the Gathas occur. These verses as a rule have very few glosses, as contrasted with the other parts of the Nyaishes, which are often accompanied by elaborate glosses. In making their version, moreover, the commentators sometimes differ from each other not only in the form of statement and construction, but also in the matter of introducing interpretations of their own.

Neryosangh's Original. More than one independent version of the Pahlavi Khordah Avesta existed in oral and written tradition, and Neryosangh had access to these when he compiled his Sanskrit text. Unfortunately the old manuscripts have not come down to us, as all the copies that we now possess were made some time during the last two centuries. These have various additions that are due to the copyists; we cannot therefore point to any single manuscript or group of manuscripts as having been the original actually used by Neryosangh.

Neryosangh's Style. From what has already been said regarding the method adopted by our versionists, it is easy to understand that Neryosangh's Sanskrit style would naturally differ from the ordinary Sanskrit literary style. I cannot here go into the question in detail, but shall reserve that for treatment in a succeeding volume. I may mention here, however, one of his peculiarities; it is his treatment of the rules of Sandhi. Neryosangh does not follow the ordinary rules of euphonic combination, because he had reasons for employing the pause, or *virāma*-form of the words which he used in making his translation. Hundreds of examples might be cited offhand; I need only refer to such forms as *māitri adhipatim*, *sahasram Ījdanam*, *yah amarah*, *ataeva*, *vr̥ṣṭiḥ arādhaye*, *yebhyaḥ ayam*, *nirmita asti*,

narastrakṛtīn, pravṛttiḥ Candrasūryayogḥ. In my transliteration I have preserved in general these peculiarities of the text, with the exception, however, of changing Neryosangh's *anusvāra* (*m*) to the consonantal *m* throughout before vowels and the labials. It would have been more consistent to have followed the original text in this respect likewise.

Plan Adopted in the Notes. As the different versions are given side by side with their respective translations, I have not thought it necessary throughout to draw the reader's attention to the scores of instances in which the tradition deviates from the original Avesta, or where one particular version differs from another. I have made, it is true, a slight exception to this rule in the first Nyaish, where I have occasionally pointed out some of the more striking variations. I have, likewise, generally omitted to cite references to the original Avestan passages which have inspired the commentators, as these are already familiar to every student of the Zoroastrian literature. My purpose throughout the work has been to be as brief as possible.

Value of the Present Work for the Parsis. The present work, I hope, will be of special interest to the Parsis, as it places before them versions of their sacred literature made by their own priests at different periods in the history of the Zoroastrian religion. This will enable them to see and judge how their scriptures were understood and interpreted by their learned clerics at various epochs from the bright days of the rise of the Sasanids to the dark days that followed long after the fall of their empire.

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ABBREVIATIONS

abl.	= ablative.
acc.	= accusative.
adj.	= adjective.
adv.	= adverb.
Air. Wb.	= Altiranisches Wörterbuch (Bartholomae).
Ar.	= Arabic.
Av.	= Avesta.
Bd.	= Bundahishn.
cf.	= (<i>confer</i>), compare.
dat.	= dative.
dem.	= demonstrative.
Dk.	= Denkart.
du.	= dual.
ed.	= edition of, edited by.
Ét. Ir.	= Études Iraniennes (Darmesteter).
fem.	= feminine.
fut.	= future.
Fr. W.	= Fragment Westergaard.
gen.	= genitive.
GIRPh.	= Grundriss der Iranischen Philologie.
Guj.	= Gujarati.
i. e.	= (<i>id est</i>), that is.
ibid.	= (<i>ibidem</i>), in the same work.
inf.	= infinitive.
instr.	= instrumental.
JRAS.	= Journal of the Royal Asiatic Society.
LeZA.	= Le Zend-Avesta (Darmesteter).
lit.	= literally.
loc.	= locative.
masc.	= masculine.
Mod. Pers.	= Modern Persian.
MS.	= Manuscript.
Ner.	= Neryosangh.
neut.	= neuter.
nom.	= nominative.
Ny.	= Nyaish.
om.	= omit, omits.
op. cit.	= (<i>opus citatum</i>), the work previously cited.
Paz.	= Pazand.
Pers.	= Persian.
Phl.	= Pahlavi.
pl.	= plural.
pref.	= prefix.

pres.	= present.
pron.	= pronoun.
ptcpl.	= participle.
sing.	= singular.
Skt.	= Sanskrit.
Sp.	= Spiegel.
Sr.	= <i>Sirozah</i> .
tr.	= translated by, translation of.
transcr.	= transcription.
Vd.	= Vendidad.
vers.	= version.
Vsp.	= Visperad.
VYt.	= Vishtasp Yasht.
Ys.	= Yasna.
Yt.	= Yasht.
ZDMG.	= Zeitschrift der Deutschen Morgenländischen Gesellschaft.
()	= these parentheses indicate glosses that occur in the versions,
[]	= the square brackets indicate my own additions.
. . .	= these dots are used to indicate abbreviations in the text, answering to the use of <i>tā</i> and <i>vad</i> of the Iranian writers.
[. . .]	= the dots in the square brackets show that the text is missing.

TEXT AND TRANSLATION

THE NYAISHES

I. Khurshed Nyaish

AVESTA, PAHLAVI, SANSKRIT, PERSIAN, AND GUJARATI TEXTS

O

Avesta. [The introductory passage does not occur in the Avestan text.]

O

Pazand. *pa nqm i Yazdaq. stæm zbæm dādār Hormazd i rayōmand i x^oarahemand i harvisp āgāh i kardagār i x^oadāwand x^oadāwand i pādīšah bar hamā pādīšahq i nagāhdār i xālik i maxlūk alvazak rōšē dahinda i kādir u kavī u kadīm i baxšāinda i baxšāišgar i mihirbq tvqnā u dānā u pāk parwardagār. ādil pādīšah bēzavāl bāšat. Hormazd i x^oadāe i awazūn gurz x^oarahe awazāyat. X^oaršēt i amarg i rayōmand i aurvand asp bē rasāt. zē hamā gunāh . . . pa patit hōm.*

O

Pahlavi. *pavan¹ šēm i Yazdān (aēγ² min šēm i Yazdān pētīsār³ vabidūnam). stāyišn⁴ u azbāyišn vabidūnam⁵ dātār Ōhrmazd rāyōmand gadōmand⁶ rā vispākās⁷ (aēγ⁸ hamā⁹ akasīh xavūtūnēt¹⁰) karkartār¹¹ martumān¹² madam¹³ hamāk¹⁴ x^oatāyān¹⁵ x^oatā pātāxšāh¹⁶ madam harvisp¹⁷ pātāxšāhān¹⁸ pās-pānīh¹⁹ vabidūntak²⁰ pētāk²¹ vabidūntak²² hamāk²³ martum²⁴ u²⁵ tōrā²⁶ u²⁷ gōspand vāyandakān²⁸ rā mālō²⁹ rōčīk yehabūntak³⁰ tuvān³¹ x^oatā³² kudrat³³ yaxsenunēt³⁴ valō³⁵ kavī³⁶ u³⁷ kadīm³⁸ xelkūntak³⁹ vinās hamā bandakān⁴⁰ āt u⁴¹ baxšāiškar mitrbān⁴² tuvān⁴³ u dānāk u pāk fravartār.⁴⁴ nēwak⁴⁵ šahitāh⁴⁶ la zuwāl⁴⁷ yehvūnt.⁴⁸ Ōhrmazd⁴⁹ x^oatā (x^oatā⁵⁰ 2 gēhān awzūnīk⁵¹ vabidūntak hamā mandavamihā rā) rawāiš u rōšnīh awzun yehvūnāt. X^oaršēt⁵² amark⁵³ rāyōmand⁵⁴ arvadasp⁵⁵ (ayāwārīh⁵⁶ lenō) yehamūtūnāt. min hamāk vinās . . . pavan patēt havōm.*

ZOROASTRIAN LITANIES

1. Khurshed¹ Nyaish

ENGLISH TRANSLATION OF THE AVESTA, PAFLAVI, SANSKRIT,
PERSIAN, AND GUJARATI VERSIONS

O

Avesta. [The introductory passage does not occur in the Avestan text.]

G

Pazand. In the name of God. I praise¹ and invoke the creator Ormazd, the radiant, glorious, omniscient, maker, lord of lords, king over all kings, watchful, creator of the universe, giver of daily bread,² powerful, strong, eternal, forgiver, merciful, loving, mighty, wise, holy, and nourisher. May [His] just kingdom be imperishable. May the majesty and glory of Ormazd, the beneficent lord, increase. [Hither] may come the immortal, radiant, swift-horsed Sun. Of all sins . . .³ I repent.

O

Pahlavi. In the name of God (that is, I begin in the name of God). I offer praise and invocation unto the creator Ormazd, the radiant, glorious, omniscient (that is, He foreknows everything), maker of men, lord over all lords, king over all kings, protector, creator of all men, cattle, animals, and birds, giver of full means, powerful lord, strong, powerful, eternal, forgiver of the sins of all beings, the merciful, loving, efficient and wise, holy, nourishing. Let [His] good sovereignty be without an end. May the activity and splendor of the lord Ormazd (the lord of both worlds, the promoter of all things) increase. May the immortal, radiant, swift-horsed Sun come (for our help). Of all sins . . . I am penitent.

O

Sanskrit. [. . .] *saṁastebhyaḥ pāpēbhyāḥ . . . paścātāptena asmi.*

O

Persian. *ba nām Izad. sitāyiš kunam u zikr kunam dādār Hormazd nūrmand u wēšah rā dānandah tamām asrār (az in jahān u az ān jahān ast) u kirdīgār (ya'nī paidā kunandah ast) xudāvand tamām xudāvandān u pādīšāh bar tamām pādīšāhān nigah-dārandah paidā kunandah tamāmī paidā šudagān u paiwastah rūzi dahandah qudrat dārandah u qavī u qadīm u baxšāyandah baxšāišgar mihrbān tavānā u dānā u pāk u parvarandah. 'adil pādīšahi bē zaval bāšad (ya'nī hargiz b-āxir na rasad). ān kih Hormazd xudāi hast u dā'im dar afzūn būdan ast. buzurgī u nūr Xuršēd bēmarag kih rōšnī dārandah u tēz asp hast dar afzūnī bād. az tamām gunāh . . . ba patit hastam.*

O

Gujarati. (šaru karūc) *Iajdānā nāmthī dadar Hormajd khālēš ane nurmand tamām khabarno jānnār ane kāmno karnār sāhebono sāheb ane tamām pādśaho ūpar pādśahā negāhā rākhnār khalakne pedā karnār ghañī rojīno āpnār kudratmand ane jorāvar ane kadīm ane bakhašnār bakhśāvnār ane meherbān śakto ane dānā ane pāk parvarāś karnār. (tehnī) ādel pādśahī kāem che. Hormajd potānī mele pedā thāelo vardhūno karnār che tehenī tārif karū ane iād karū. ane bēmarag khālēš tej ghodāno khāvand Khurshednī bulandī ane nur jīdā thāo (ane te māhārī madade) pohoco. hū tamām gunālithā . . . tobā karī pācho farū cheū.*

I

Avesta. *nəmasə tē Ahura Mazda θriščiē parō anyaiš dāman. nəmō vō Aməša Spəntā vīspe hvarə.hazaošd. aētaē jīhāt Ahurəm Mazdəm aētaē Aməšō Spəntō aētaē ašaonəm Fravašiš aētaē Vayən Darəyo.X'adātəm.*

O

Sanskrit. [. . .] Of all sins . . . I am penitent.

O

Persian. In the name of the Lord. I praise and commemorate the creator Ormazd [who is] brilliant, pure, knower of all secrets (of this world and the next), maker (that is, he is the creator), lord of all lords, and king over all kings, guardian, creator of all creatures, giver of continuous nourishment, powerful, strong, eternal, bountiful, merciful, benevolent, efficient, wise, holy, and nourisher. May [His] just sovereignty be imperishable (that is, may it never reach its end). The lordship of Ormazd is eternally on the increase. May the greatness and splendor of the Sun that is immortal, possessed of light, and swift-horsed, increase. Of all sins . . . I am penitent.

O

Gujarati. (I begin) in the name of God, the creator Ormazd, the pure and glorious, knower of all information, and doer of work, lord of lords, and king over all kings, guardian, creator of the universe, giver of much provision, powerful and strong and eternal and bestower and causer of bestowal, and kind, able and wise and holy, nourisher. (His) just kingdom is abiding. I praise and commemorate Ormazd [who] is self-created and maker of increase. And may the greatness and glory of the Sun that is immortal, pure, lord of swift horse, increase, and may he come (for my help). From all sins . . . I turn back with repentance.

I

Avesta. Homage unto Thee, O Ahura Mazda,¹ thrice² prior to other creatures.³ Homage unto you, O Archangels, all of one accord⁴ with the Sun. May this⁵ [homage] seek its way so as to reach⁶ unto Ahura Mazda, this [homage] unto the Archangels, this [homage] unto the Guardian Spirits⁷ of the righteous,⁸ this unto Vayu,⁹ that follows its Own Law for the Long Period.

I

Pahlavi. *namāz*¹ *yedrūnam*² *ō Lak Ōhrmazd 3 bār levīn*³ *min*⁴ *hamāk*⁵ *dāmān. namāz*⁶ *ō*⁷ *lakūm*⁸ *Amahraspandān*⁹ *harvisp*¹⁰ *pavan hamkāmik*¹¹ *u*¹² *hamdōšišn.*¹³ *litamō*¹⁴ *barā*¹⁵ *yehamtūnet*¹⁶ *datār*¹⁷ *Ōhrmazd litamō*¹⁸ *Amahraspandān*¹⁹ *litamō*²⁰ *ahravān* *Fravahrān*²¹ *litamō*²² *Vāy i*²³ *Dēr X^oatā*²⁴ (*ae*²⁵ *Rām Yazat*).

I

Sanskrit. *namas te Svāmin (Guro) Mahājñānin tridhā (kila manasā vacasā karmanā ca) pūrvam anyāyāḥ śṛṣṭeḥ. namo yuṣmabhyām he Amīśāspintāḥ sarve ekābhilāṣāḥ (amīśāḥ iti amarāḥ spintāḥ iti gurutarāḥ saptamūrtayāḥ Svāmināḥ). atra samprāpnotu Svāmi Mahājñānī atra Amarā Gurutarāḥ (saptamūrtayāḥ Svāmināḥ) atra muktātmanām Vyddhayaḥ atra Rāmo Dirgham Rāja.*

I

Persian. *namāz Turā ay Xudāi miḥ dānā sih āyīna (ya'nī bah menit u guftār u bah kardār) pēš az tamām paidāiš. namāz šumā rā ay Amšāsfandān tamām yak murād dārandah hastand (Amša ya'nī amarg u spantā bah ma'nī buzurg haft šūrat dādār Hormazd rā). injā barasid (ya'nī bayāyīd) dādār Hormazd injā Amšāsfandān (haft šūrat Xudāi) injā Farohar ašavān injā Rām Izad Dēr Xudāi.*

I

Gujarati. *namūc Tune e Hormajd tarān martabe tamām pedā-ešne (namū tehenī) agār. namūc tamo tamām ek morādnā rākhnār nekinā cāhānār Amšāspandone. e jago pohoco dādār Hormajd. e jago (pohoco) Amšāspando. e jago (pohoco) ašo Faroharo ane e jago (pohoco) Rām Ijad Lambi Mudat lagino Šāheb.*

I

Pahlavi. I bring homage unto Thee, O Ormazd, thrice before all creatures. Homage unto you, O Archangels, [who are] all of one will and one accord. Hither come, O creator Ormazd, hither, O Archangels, hither, O Guardian Spirits of the righteous, hither, Vayu the Lord of Long Duration (that is, the Ange! Ram).

I

Sanskrit. Homage unto Thee, O Lord (Master) 'thou of Great Knowledge, in threefold manner (that is, by thought, by word and by deed) before the rest of creation. Homage unto you, O Archangels (*Amisāspintān*), [who are] all of one will (*amisāh*, that is, immortals, *spintāh*, that is, very venerable ones, seven forms of the Lord). Hither may come the Lord of Great Knowledge, hither the Very Venerable immortal Ones (seven forms of the Lord), hither the Guardian Spirits of the righteous, hither Ram, King for a Long Time.

I

Persian. Homage unto Thee, O Lord, Thou Great Wise One! in three ways, (that is, by thought, word, and deed) before all creation. Homage unto you, O Archangels, [who] are all possessed of one will (*Amshā* means immortal and *spantā* means great, seven forms of the creator Ormazd). Hither reach (that is, come), O creator Ormazd, hither, O Archangels (seven forms of the Lord), hither, O Guardian Spirits of the righteous, hither, O Angel Ram of Long Lordship.

I

Gujarati. I do homage unto You, O Ormazd, thrice before (I do homage) unto the entire creation. I do homage unto you Archangels, all of one will, wishers of good. May the creator Ormazd come to this place! May the Archangels (come) to this place! May the righteous Guardian Spirits (come) to this place, and may the Angel Ram, the Lord of Long Duration (come) to this place!

2

Avesta. *xšnaoðra Ahurahe Mazdā . . . staomi ašm.*

2

Pahlavi. *šnāyēntārēh i Ōhrmazd . . . stāyēm ahrākēh.*

2

Sanskrit. *satkāraye Svāmināṃ Mahājñānināṃ . . . staomi puṇyam.*

2

Persian. *xušnūd gardānam Hormazd rā . . . sitāyēš kunam ašōi rā.*

2

Gujarati. *khuṣhāl karūc Hormajdne . . . ane tārif karū rāštini.*

3

Avesta. *frastuyē humatōibyasčā huxtōibyasčā hvarštōibyasčā maðwōibyasčā vaxədwōibyasčā varštōibyasčā. aibi.gairyā daiðē vispā humatačā haxtačā hvarštāčā. paiti.ričyā daiðē vispā duš-matačā dušnxtāčā dušvarštāčā.*

3

Pahlavi. *frāz¹ stāyēm² humat u³ huxt u⁴ hvaršt⁵ pavan mēnišn u⁶ gōwišn u⁷ kunišn. madam⁸ vaxdūnišnēh⁹ yehabūnam¹⁰ harvisp¹¹ humat u¹² huxt u¹³ hvaršt¹⁴ (aēy karpak vabidūnam¹⁵). bara šikūnišnēh¹⁶ yehabūnam harvisp dušmat u¹⁷ dušnxt¹⁸ u¹⁹ duš-varšt²⁰ (aēy vinas la vabidūnam).*

3

Sanskrit. *prakṛṣṭaṃ staomi sumatāni ca sūktāni ca sukṛtāni ca manasā ca vacasā ca karmanā ca. adhikaṃ grahaṇaṃ karomi*

2

Avesta. Propitiation unto Ahura Mazda. . . . I praise righteousness.

2

Pahlavi. [May there be] propitiation unto Ormazd. . . . I praise righteousness.

2

Sanskrit. I pay respect to the Lord that has Great Knowledge. . . . I praise righteousness.

2

Persian. I propitiate Ormazd. . . . I praise righteousness.

2

Gujarati. I propitiate Ormazd . . . and I praise rectitude.

3

Avesta. I praise good thoughts, good words, and good deeds and those that are to be thought, spoken, and done. I do accept all good thoughts, good words, and good deeds. I do renounce all evil thoughts, evil words, and evil deeds.

3

Pahlavi. With [my] thought and word and deed I fully praise good thought and good word and good deed. I uphold all good thoughts and good words and good deeds (that is, I practise righteousness). I give up all evil thoughts and evil words and evil deeds (that is, I do not commit sin).

3

Sanskrit. I praise in full measure good thoughts, good words, and good deeds, by [my] thought, word, and deed. I make full

samastānām sumatānām sūktānām suktānām ca. parityāgam karomi samastānām durmatānām durūktānām duḥkṛtānām ca.

3

Persian. *farāz sitāyam nek menūt u nek guftār u nek kardār rā menišn u gavišn u kunišn. awar gīrišn dehōm harvišp hūmat u hūxt u hvaršt (ya'nī kirfah kunam). bah hilišn dehōm harvišp dāšmata u dūzūxta u dūzvaršta (ya'nī gunāh nakunam).*

3

Gujarati. *ghanī tārif karū nek naiatnī ane nek bolvānī ane nek kām karvānī (māhārī) nek naiat ane bolve ane karve karī. ane ūpar pakdū (iāne akhatiār karū) tamām nek manāsnī ane nek goftār ane nek kerdārne (iāne šavābnā kām karū). ane mukī deū (iāne dur karū) tamām burī naiat ane burū bolvū ane burā felne (iāne gunāh nahī karū).*

4

Avesta. *fērā vō rāhī Aməša Spəntā yasnəmčā vahməmčā fērā mananšhā fērā vačanšhā fērā šyaodanā fērā anhuya fērā tanvasčtī x'aliyā uštanəm. staomi ašəm.*

4

Pahlavi. *frāz val¹ lakūm rātēnam mavan² Amahraspandān³ havōct⁴ yazišn⁵ (āšnāk⁶) u⁷ nyāyišn⁸ (ostafrīt⁹) frāz pavan menišn frāz pavan gōwišn frāz¹⁰ pavan kunišn frāz¹¹ pavan ax¹² i¹³ mēn-išnīk¹³ frāz pavan¹⁴ tan u¹⁵ sak-č¹⁶ i¹⁷ nafšā¹⁸ jān¹⁹ (aēy tan pavan²⁰ x'ēšh²¹ i²² lakūm yaxsenunam. pavan x'ēšh²³ i²⁴ lakūm dāstan²⁵ hanā aēy hat-am tan²⁶ ruvān²⁷ rāe²⁸ barā²⁹ apāyet yehabūntan³⁰ barā³¹ yehabūnam). stāyēm ahrākīh.³²*

4

Sanskrit. *prakṛṣṭam yuṣmabhyam dakṣiṇayami (kila dakṣiṇī karomi) he Amisaspintā iḥisnīm ca namaskṛtīm ca prakṛṣṭena*

acceptance of all good thoughts, good words, and good deeds. I make renunciation of all evil thoughts, evil words, and evil deeds.

3

Persian. I praise forth good thought, good word, and good deed [by my] thought, word, and deed. I uphold all good thoughts, good words, and good deeds (that is, I practise merit). I discard all evil thoughts, evil words, and evil deeds (that is, I do not commit sin).

3

Gujarati. I praise much the good thinking and good speaking and good doing (with my) thinking and speaking and doing. And I uphold (that is, I adopt) all good thinking and good speaking and good doing (that is, I practise religious merit). And I give up (that is, I renounce) all evil thinking and evil speaking and evil doing (that is, I do not commit sin).

4

Avesta. I proffer unto you, ye Archangels, sacrifice and prayer, with thought, with word, with deed, with [my] being, with the very life of my body.¹ I praise righteousness.

4

Pahlavi. I bestow upon you, who are Archangels, the (manifest) sacrifice and praise (consecration) forth with [my] thought, forth with [my] word, forth with [my] deed, forth with [my] consciousness, forth with [my] body, and even that which is my own life (that is, I keep [my] body for your ownership. To keep for your ownership is this, that, if it becomes proper for me to give up [my] body for the sake of [my] soul, I will give [it]). I praise righteousness.

4

Sanskrit. I offer in full measure (that is, I make dedication) unto you, who are Archangels, sacrifice and homage with

manasā prakṛṣṭena vacasā prakṛṣṭena karmaṇā prakṛṣṭena ūhena (kila prajñonmeṣeṇa). prakṛṣṭam tanoṣca nijam jivam (kila saktam svādhinatayā yuṣmākam dhārayāmi. svādhinatayā yuṣmākam dhāraṇam evam kila yadi dātum योग्याम् tat viśeṣeṇa dadāmi). staomi puṇyam.

4

Persian. *farāz šumā rād hastam kih Amšāsfindān hastand izišn u nyāyišn farāz pa menišn farāz pa gavišn farāz pa kunišn farāz pa ahū farāz pa tan farāz pa ān xēš jān (ya'nī tan bah xēši šumā dāram. bah xēši šumā dāstan ay bahōd ya'nī agar tan ravān rā babāyad dādan bah dehōm). sitāyam ašahi.*

4

Gujarati. *ane tamo bujorag Amšāšpandone ijašne ane nāešni śakhāvat karū buland nek naiate buland nek bolve buland nek kām karve buland delnā nek andeśāe buland tane ane potānā jīve karī (iāne mähārū tan rovānne vāšte āpvū paḍe to khaśuśan āpū). ane tārif karū rāštīnī.*

5

Avesta. *nəmō Ahurāi Mazdai. nəmō Aməšaēibyō Spəntaēibyō. nəmō Miθrāi vouru.gaoyaoitē. nəmō Hvarə.xšaētāi aurvaṭ.aspāi. nəmō abyō dōiθrābyō yā Ahurahe Mazdā. nəmō Gēuš. nəmō Gayehē. nəmō Zaraduštrahe Spitāmahe ašaonō Fravašē. nəməm vispayā Ašaonō stōiš haidyāiča bavqidiyāiča bāšyqidiyāiča.*

[my] full thought, word, deed, and excellent understanding (that is, with the manifestation of intelligence). And in full [do I offer unto you] my own life of the body (that is, I hold it at your disposal [lit. I keep it devoted with self-dependence on you]. Holding it at your service [is] in this manner, that, if it [becomes] proper to give, I shall absolutely give it). I praise righteousness.

4

Persian. I offer unto you who are Archangels sacrifice and prayer, forth with [my] thought, forth with word, forth with deed, forth with intellect, forth with [my] body, forth with my own life (that is, I hold [my] body at your disposal. To hold at your disposal is this, that if I need give [my] body for [my] soul I [will] give it). I praise righteousness.

4

Gujarati. And I bestow upon you venerable Archangels sacrifice and praise, along with good thinking, along with good speaking, along with good doing, along with the heart's desire, along with the body, and with my own life (that is, if it becomes necessary to give my body for the sake of [my] soul, I will certainly give it). And I praise rectitude.

5

Avesta. Homage¹ unto Ahura Mazda. Homage unto the Archangels. Homage unto Mithra, the lord of wide pastures.² Homage unto the Sun, the swift-horsed. Homage unto these³ two eyes that are of Ahura Mazda. Homage unto the Bull. Homage unto Gaya [Maretan]. Homage unto the Guardian Spirit of the righteous Zarathushtra, the Spitaman. Homage unto the whole creation of the Righteous One,⁴ that is, that is coming into being⁵ and that will be.

*Hāvani Gāh**Vohā uxšyā Mananḥa Xšaθrā Ašaça uštā tanūm.**Rapiθwina Gāh**imā raočā barəzištəm barəzimanəm.**Uzayeirina Gāh**yahmī Spəntā θwā Mainyā urvašē jašō.*

5

Pahlavi. *namāz*¹ *ō*² *Ōhrmazd*³ (*u*⁴ *Ōhrmazd guft*⁵ *aēy nyā-yišn ō li ʔal*⁶ *kart yehvūnēt mavan*⁷ *šapīrān*⁸ *fravartārtum sari-tarān*⁹ *zatārtum*¹⁰). *namāz*¹¹ *ō Amahraspandān* (*u*¹² *Amahraspandān guft aēy nyāyīšn ō*¹³ *lenā*¹⁴ *valā*¹⁵ *kart yehvūnēt mavan patmānik*¹⁶ *vaštamūnēt u*¹⁷ *patmānik dārēt*¹⁸ *u*¹⁹ *kolā-č*²⁰ *i*²¹ *min*²² *patmān*²³ *barā*²⁴ *parižēt*²⁵ *val*²⁶ *šapīrān u*²⁷ *arzānikān yehabūnēt*²⁸). *namāz*²⁹ *ō Mitr*³⁰ *frāx^vgōyōt*³¹ (*Mitr*³² *i*³³ *frāx^vgōyōt*³⁴ *guft aēy nyāyīšn ō li valā*³⁵ *kart yehvūnēt*³⁶ *mavan*³⁷ *Mitr*³⁸ *ruvān*³⁹ *i*⁴⁰ *našā xūp yaxsenunēt*⁴¹ *čē*⁴² *amat-aš*⁴³ *Mitr*⁴⁴ *madam*⁴⁵ *ruvān i*⁴⁶ *našā xūp*⁴⁷ *dāšt yehvūnēt aš hamāk*⁴⁸ *dām i Ōhrmazd xūp dāšt yehvūnēt*⁴⁹). *namāz*⁵⁰ *ō X^varšēt*⁵¹ *i*⁵² *arvadasp*⁵³ (*u*⁵⁴ *X^varšēt*⁵⁵ *i*⁵⁶ *arvadasp*⁵⁷ *guft*⁵⁸ *aēy nyāyīšn*⁵⁹ *ō*⁶⁰ *li valā*⁶¹ *kart yehvūnēt mavan*⁶² *ranj*⁶³ *pavan kār*⁶⁴ *karpak vabidūntan*⁶⁵ *mekadrūnyēn*⁶⁶ *lā pavan ranj*⁶⁷ *yaxsenunēt mō li-č*⁶⁸ *denā*⁶⁹ *rās i*⁷⁰ *li*⁷¹ *yaxsenunam*⁷² *yātūnam*⁷³ *vašlunam lā pavan ranj*⁷⁴ *yaxsenunam*). *namāz*⁷⁵ *ō*⁷⁶ *Mayā*⁷⁷ *Doisr*⁷⁸ *Ōhrmazd dāt* (*mēnūk*⁷⁹ *Arđvisār*⁸⁰ *Yasat hučašmūk*⁸¹ *Doisr*⁸² *i*⁸³ *Ōhrmazd dāt guft aēy nyāyīšn*⁸⁴ *ō*⁸⁵ *li*⁸⁶ *valā*⁸⁷ *kart yehvūnēt*⁸⁸ *mavan*⁸⁹ *hamāk*⁹⁰ *dām*⁹¹ *i*⁹² *Ōhrmazd pavan hučašmūh madam nikirēt u*⁹³ *hič aiš pavan duščašmūh madam lā nikirēt u*⁹⁴ *hixr*⁹⁵ *val mayā*⁹⁶ *lā yedrūnēt*⁹⁷). *namāz*⁹⁸ *ō*⁹⁹ *Tōrā u*¹⁰⁰ *namāz*¹⁰¹ *val*¹⁰² *Gayōmart*¹⁰³ (*u*¹⁰⁴ *Tōrā u*¹⁰⁵ *Gayōmart*¹⁰⁶ *guft aēy*¹⁰⁷ *nyāyīšn*¹⁰⁸ *min*¹⁰⁹ *valā*¹¹⁰ *šapīr*¹¹¹ *mekadrūnēm*¹¹² *mavan*¹¹³ *mas bēn kas*¹¹⁴ *u kas bēn mas vičir xavūtūnēt*¹¹⁵ *kartan amat*¹¹⁶ *brāt i*¹¹⁷ *kas bēn brāt i*¹¹⁸ *mas vinās vabidūnyēn*¹¹⁹ *ax*¹²⁰ *i*¹²¹ *mas ax*¹²² *i*¹²³ *kas barā amūržēt*). *namāz*¹²⁴ *ō*¹²⁵ *Zaratušt*¹²⁶ *i*¹²⁷ *Spitamān*¹²⁸ *i*¹²⁹ *ahrav*¹³⁰ *Fravahr*¹³¹ (*u*¹³² *Zaratušt*¹³³ *guft*¹³⁴ *aēy*¹³⁵ *nyāyīšn min*¹³⁶ *valā*¹³⁷ *šapīr*¹³⁸ *mekadrūnam*¹³⁹ *mavan*

At the Havani Gah.

Further the body through Vohuman,⁶ Khshathra, and Asha in accordance with [my] desire.

At the Rapithwina Gah.

[Unto] these lights, the highest [light] of the high.

At the Uzayeirina Gah.

At which end⁷ Thou [i. e. Ahura Mazda] wilt come with Thy Holy Spirit.

5

Pahlavi. Homage unto Ormazd (and Ormazd said 'he will have offered praise unto me—he who [is] the greatest nourisher of the good and the greatest smiter of the wicked).’ Homage unto the Archangels (and the Archangels said 'he will have offered us praise—he who eats in moderation and holds [his possessions] in moderation, and whatsoever is left from the [practice of] moderation, he shall give unto the good and worthy).’ Homage unto Mihr of wide pastures (Mihr of wide pastures said 'he will have offered praise unto me—he who keeps well Mihr unto his own soul; whoso keeps well Mihr unto his own soul, he will have well preserved all creatures of Ormazd).’ Homage unto the swift-horsed Sun (and the swift-horsed Sun said 'he will have offered praise unto me—he who undergoes trouble for meritorious work [but] does not regard it as trouble, since even I come and go in my proper way and do not regard it as [any] trouble).’ Homage unto the Water, the Eye, made by Ormazd (the spiritual Angel Ardisur of good eyes. The Eye made by Ormazd said 'he will have offered praise unto me—he who looks upon all creatures of Ormazd with a good eye and does not look upon any with an evil eye, and does not carry impurity to water).’ Homage unto the Bull and homage unto Gayomard (and the Bull and Gayomard said 'we gladly accept praise from him who knows how to discern between small and great, great and small, [e. g.] when a younger brother does wrong unto an elder brother, the elder brother forgives the younger brother).’ Homage unto Spitama Zartusht of

*pavan denā*¹⁴⁰ *Den i*¹⁴¹ *šapīr*¹⁴² *Mazdayasn*¹⁴³ *vīš*¹⁴⁴ *vēh*¹⁴⁵ *yeka-*
*vimūnēt*¹⁴⁶ *zak*¹⁴⁷ *min Den*¹⁴⁸ *pētāk*¹⁴⁹ *vīš*¹⁵⁰ *mēnēt vīš gōwēt vīš*
*kunēt*¹⁵¹). *namāz*¹⁵² *ō*¹⁵³ *harvišp*¹⁵⁴ *zak*¹⁵⁵ *i*¹⁵⁶ *ahravān gētīh*¹⁵⁷ *mav-*
*an-č*¹⁵⁸ *ait mavan-č yehvānt*¹⁵⁹ *havōd mavan-č*¹⁶⁰ *yehvānd.*¹⁶¹

Bamdat

*šapīr-(am)*¹⁶² *vaxšīnāe*¹⁶³ *mēnišn*¹⁶⁴ *X^oatae*¹⁶⁵ (*aēy-am*¹⁶⁶ *frārōntar*
*mēnišn*¹⁶⁷ *barā vabidūn*¹⁶⁸). *u*¹⁶⁹ *mavan-č*¹⁷⁰ *ahrākīh (kār u*¹⁷¹ *kar-*
*pak*¹⁷² *zyam kart yekavimūnēt*¹⁷³) *nēwakīh-č*¹⁷⁴ *ō*¹⁷⁵ *tan-(am ycha-*
*būn*¹⁷⁶).

Nēmroč

*denā-(m)*¹⁷⁷ *ruvān*¹⁷⁸ *ō*¹⁷⁹ *zak*¹⁸⁰ *rōšnīh*¹⁸¹ *i*¹⁸² *balist*¹⁸³ *balēn*¹⁸⁴
(*hand*¹⁸⁵) (*aēy-am*¹⁸⁶ *ruvān*¹⁸⁷ *barā ō X^oaršēt pāyak yehamtūnāt*).

Aspārak

*pavan*¹⁸⁸ *Lak madam*¹⁸⁹ *Awzūnik Mēnūk*¹⁹⁰ *vartišn*¹⁹¹ *yehamtūnāt*
(*aēy*¹⁹² *bēn samān Ristāxiz mīn*¹⁹³ *saritarīh*¹⁹⁴ *ō*¹⁹⁵ *šapīrīh (Tan*
*i*¹⁹⁶ *Pasīn*¹⁹⁷). *amat*¹⁹⁸ *laxvār ān ham yehamtūnam*¹⁹⁹ *af-am pavan*
*vēnišn Lak arzānik*²⁰⁰ *barā vabidūn*²⁰¹).

5

Sanskrit. *namaḥ Svāmīne Mahājñānīnī. namo Amarebhyo*
Gurūtarebhyah. namo Mihirāya nivāsitaranyāya. namaḥ Sār-
yāya tejasvīne vegavadaśvāya. namaḥ tebhyo Locanebhyo yāni
Svāmīno Mahājñānīnī. namo Gomūrtiaye (prākṣṛṣṭaye). namo
Gaiomardāya (ādyapurūṣāya). namo Jarathuśtrasya Spitamaput-
rasya muktātmano Vṛddhaye. namaḥ samagrāyai muktātmanām
sṛṣṭaye vartamānānām ca atītānām ca bhaviṣyānām ca.

Hāuana

uttamam vardhaya manah Svāmin (kila me manah sadācā-
ritaram kurū) punyāt ca śubham tanoḥ (kila kāryam punyamca
yan mayā kṛtam asti tasmāt ca śubham vapuṣi me dehi).

righteous Guardian Spirit (and Zartusht said 'I well accept homage from him who remains very steadfast in this good Mazdayasnian Religion, and thinks more, speaks more, and does more that which is manifest from the Religion).’ Homage unto the whole world of the righteous, that is, has been, and will be.

At the morning time.

Further (my) good thought, O Lord (that is, make my thought more straightforward). (Give) also the goodness unto (my) body (for whatever meritorious work is done by me) through righteousness.

At mid-day.

[May] this (soul of mine) [attain] (to that) light which (is) higher than the high (that is, may my soul reach the stage of the Sun).

At the evening time.

Through Thee, O Bountiful Spirit, the change will come (that is, at the time of the Resurrection, from evil to good (the Final Body). Make me worthy of Thy vision, when I return after that [event]).

5

Sanskrit. Homage unto the Lord of Great Knowledge. Homage unto the Very Venerable Immortal Ones. Homage unto Mihr, the forest-residing. Homage unto the Sun, the brilliant and swift-horsed. Homage unto these two Eyes, that are of the Lord of Great Knowledge. Homage unto the form of the Bull (of the former creation). Homage unto Gayomard (the first man). Homage unto the Guardian Spirit of the righteous Zartusht, son of Spitama. Homage unto the entire creation of the righteous, present and past and future.

Havan.

Further the best mind, O Lord (that is, make my mind more virtuous) and through righteousness the welfare of body (that is, the deed and the merit which have been done by me, even on account of that do thou give welfare unto my body).

Rapithvin

ayam (ātmā tasmin) tejasi yat uñcānām uñcam (kila me ātmā Sūryocchrapade prāpnotu).

Ujaieirina

Tvayā Gurutara Adr̥šyarūpin paribhrāmata prāpnoti (nikṛṣṭatā-yāḥ uttamatām) (tanoh akṣayatām).

5

Persian. *namāz ān Hormazd Xudāi (Hormazd guft kih nyāyiš man ōi kardah bēd kih vēh farvartār u badtarān zadārtar). namāz ān Amšāsfandān (Amšāsfandān guft kih nyāyiš mā ōi kardah bēd kih paimānah xurīd u paimānah dārid u harcih az u paimānah ōi vēhān u arzānyān dehid). namāz ān Mihr frāgavyūid (Mihr frāgavyūid guft kih nyāyiš mā ōi kardah bēd kih Mihr ravān xēš xūb dārid). namāz ān Xuršēd rayomand tēz asp rā. namāz ān har dō Cašm Hormazd Xudāi rā. namāz Gāv fardum āfrīdah rā. namāz Gayomard fardum āfrīdah rā. namāz Zartušt Sfantamān ašavān Farohar rā. namāz harvišp ašavān dahišn rā hastān budān bēdān rā.*

Hāvan

bayafzāi menišn rā ay Hormazd (ya'nī menišn marā farāz u tēz bakun) az kirfah xūbi tan rā.

Rapiθwin

in (ravān b-ān) rōšn kih az bāla balātar (ya'nī ravān man bah Xuršēd pāy barasād).

Uzirin

bah Tu ay Afsān Menu bargaštāgān barasand (az badī bah nekī Tan Pasin).

Rapithwin.

[May] this (soul) [go] into (that) glory which is higher than the high [lit. high of the high], (that is, may my soul attain to the exalted stage of the Sun).

Uzirin.

Through Thee, O Very Venerable Invisible One, the revolution will come [lit. comes] (from evil to good) (the imperishableness of the body).

5

Persian. Homage unto Ormazd, the Lord (Ormazd said 'he will have offered prayer unto me—he who [is] the nourisher of the good and smiter of the more wicked).’ Homage unto the Archangels (the Archangels said 'he will have offered prayer unto us—he who shall eat in moderation and owns in moderation and will give whatever [is left] from moderation unto the good and worthy).’ Homage unto Mihr of wide pastures (Mihr of wide pastures said 'he will have offered prayer unto me—he who keeps Mihr well unto his own soul).’ Homage unto the Sun, the radiant, the swift-horsed. Homage unto those two Eyes of Ormazd, the Lord. Homage unto the first created Bull. Homage unto Gayomard, the first created. Homage unto the Guardian Spirit of Spitman Zartusht, the righteous. Homage unto the entire creation of the righteous, that is, has been, and will be.

Havan.

Further the mind, O Ormazd! (that is, make my mind enlarged and quick) [and] through merit the excellence of body.

Rapithwin.

[May] this (soul) [reach] that light which [is] higher than the high, (that is, may my soul reach the stage of the Sun).

Uzirin.

Through Thee, O Bountiful Spirit, the distressed ones will reach (from evil to good, [in] the Final Body).

5

Gujarati. *namūc Hormajdne (dādār Hormajde farmāvīū che ke je śakhaś nek lokone tathā parejgārone ghaṇā pāle ane parvaras kare ane burā lokone śajā dīe te śakhaśe goeā māhārī nīaēs kīdhī). namūc Amaśāspandone (Amaśāspandoe kahāū che je andāje khāe ane andāje rākhe ane andājā kartā jīādā rehe te cīj nek tathā aśo lokone bakhśēs kare te śakhśe goeā māhārī nīaēs kīdhī). namūc Meher Ijad jangalmā pāśbānī karnārne (Meher Ijade farmāvīū che je māhārī nīaēs tēne kīdhī ke jēne potānā rovān apar māeā ane meherbānī rākhi ke te śakhaśe goeā Xudāenī khalak apar māeā ane meherbānī rākhi). namūc Khursed tej ghoḍānā sāhebe (Khursed tej ghoḍānā sāhebe farmāvīūc ke māhārī nīaēs tēne kīdhī ke je śavābnū kām karvāmā ranj ane mehenat kabul kare ane tehene ranj karīne nahī gaṇe ane nek kāmthī pācho nahī haṭe). namūc Hormajdnā (pedā kīdhelā) je Pāṇīnā Casmā che tehene (iāne Arduīsur Bānune). namūc Gāvīodādne namūc Gaīomaradne (Gāvīodād te gācne keheche ke je gācne Khodāetālāe roje avalmā khalaknī ābādānīne vāšte āe duniāmā moklī hatī. Gaīomarad te Khodāetālāe pehelū inśān e duniānī ābādīne vāšte mokaleū hatū tehne keheche ke e tamām inśānāno bāp tathā morabī che e Gaīomaradne Pelclavīmo Gelsāhā tathā Avaštāmā Gaiche tathā Gaiche Marethan keheche. e Gāvīodād tathā Gaīomarade farmāvīūc ke māhārī nīaēs e śakhaśe kīdhī ke je śakhaś potāthī vaḍā ādmīno andājo rākhe ane tehenā martabāne jāne ane nādhlo bhāī potāthī mohitā bhāīno adab rākhe ane kabī jo nādhilā bhāīthī kāī cuk thāī hoe to tcheno vaḍo bhāī mcherbān thāī māf kare). namūc Jartošt Āspantamāunnā aśo Faroharne (Jartošte farmāvīū che je goeā māhārī nīaēs tēne kīdhī je e bhāī Mājdiāsnī Dīn apar beśak begumān ane āštavār rehe ane je kāī Dīnmā hukam farmāvelo che te paramāne ghaṇū nek vāmāše ane ghaṇū nek bole ane ghaṇū nek kām kare). namūc tamām aśovono ṭolo je hamaṇā che ane thāī gīo ane thāše tehene.*

5

Gujarati. I do homage unto Ormazd (the creator Ormazd has ordained that the man who protects and nourishes much the good and the pious, and punishes the wicked, that man offers [lit. has offered], as it were, praise unto me). Homage unto the Archangels (the Archangels have said that that man offers, as it were, praise unto me, who eats within measure and keeps [his possessions] within measure, and bestows the thing left in surplus through the practice of moderation, unto the good and the righteous). Homage unto the Angel Mihr, the protector in the forest (the Angel Mihr has ordained that he who offers praise unto me has been loving and kindly to his own soul, since that man has, as it were, been affectionate and kind to God's creation). I do homage unto the Sun, the lord of swift horse (the Sun, the lord of swift horse has ordained that he offers praise unto me who agrees [to undergo] toil and exertion in the performance of meritorious deeds, and does not consider it as toil, and does not fall back from the good deed). I do homage unto that Spring of Water which (is created) by Ormazd (that is, unto the Banu Ardvisur). I do homage unto Gavyodad, I do homage unto Gayomard (Gavyodad is the name of the cow whom the Lord God sent into this world on the first day for the prosperity of creation. That human being is called Gayomard whom the Lord God sent for prosperity of this world, he is the father and head of all mankind; this Gayomard is called *Gelšāhā* in Pahlavi and *Gaiehe* and *Gaiehe Mareðan* in Avestan. This Gavyodad and Gayomard have ordained that that man offers praise unto us who would keep due regard for his elders and acknowledge his position and that the younger brother would respect his elder brother, and in case some fault is done by the younger brother, the elder brother would kindly forgive him). I do homage unto the righteous Guardian Spirit of Spitman Zartusht (Zartusht has ordained that that man offers unto me praise, as it were, who would be without doubt and without hesitation and would remain steadfast in the good Mazdayasnian Religion, and think much good, speak much good and

Hāvan

*e Šāheb (mahārī) bhalī manašnīne jīāde kar (iāne ghanī nek kar).
ane šavābne badle (māhārā) tanane nekī (āp).*

Rapithwin

*. e (māhārū rovān) bulandīthī bulandtar rošanimā (iāne Khursēd
pāē Beheštumā pohoco).*

Uzirin

*e bujorag mīno Hormajd Tū thakī faravū pohoco (iāne rašatāk-
hejanā vakhatmā burāi šalīne nekīne pohocād).*

6

Avesta. *Hvarə.xšaētəm aməšəm raēm aurvaṭ.aspəm yazamaide.
Miθrəm vouru.gaoyaoitīm yazamaide*

*arš.vaçanəhəm vyāxanəm
hasanra.gaošəm hu-tāštəm
bačvarə.čašmanəm bərəzantəm
pərədu.varḍayanəm sūrcm
axʷafnəm jarədurvānəhəm.*

6

Pahlavi. [. . .] *Mitr*¹ *i*² *fraxʷgōyōt*³ *izam*⁴ *i*⁵ *rašt gōwišn*⁶
*i*⁷ *hanjamanik*⁸ *hasār*⁹ *gūš*¹⁰ *i*¹¹ *hūtāšt*¹² *i*¹³ *bəvar čašm i*¹⁴
*buland*¹⁵ *i*¹⁶ *pur akās*¹⁷ (*pavan*¹⁸ *kār i*¹⁹ *dēnā*²⁰ *u*²¹ *zyaš bēn*
*xʷrēškārīh*²²) *u*²³ *awzār*²⁴ *u axʷab*²⁵ (*ačy-aš*²⁶ *bušāsp*²⁷ *lūt*²⁸) *u*²⁹
(*ayāwārīh*³⁰ *yedrānišn*) *jīgār*.³¹

do much good in accordance with that precept which is prescribed by the Religion). I do homage unto the group of all righteous ones, which is, has been, and will be.

At the Havan Gah.

O Lord! promote (my) good thought (that is, make it very good) and (give) goodness unto (my) body in return for [my] merit.

At the Rapithwin Gah.

May this (soul of mine reach) the light which is more exalted than the exalted (that is, the Paradise of the Solar mansion).

At the Uzirin Gah.

O Great Spirit Ormazd! may the final change come through Thee (that is, at the time of Resurrection, removing evil, bring forth goodness).

6

Avesta. We sacrifice unto the immortal, radiant, swift-horsed Sun. We sacrifice unto Mihr of wide pastures,

Whose word is true, who is of the assembly,
Who has a thousand ears, the well-shaped one,
Who has ten thousand eyes, the exalted one,
Who has wide knowledge, the helpful one,
Who sleepeth not, the ever wakeful.¹

6

Pahlavi. [...] I sacrifice unto Mihr of wide pastures, the truth-speaking, of the assembly, of a thousand ears, well-formed, of ten thousand eyes, the exalted one, fully cognizant (in regard to the affairs of the law and in his own function), [possessed of] resources, and sleepless (that is, he has no sleep), and prompt (in rendering help).

6

Sanskrit. [. . .] *Mihiram (maitri-adhipatiṁ) nivāsītāranyam arādhaye satyavācam hañjamanikam sahasrakarṇam (tasya sahasrakarṇatā ca evaṁ kila sahasram Īajdānām samam anena niyuktam asti te ca Mihiram prati bruvanti yat idam ca śṛṇu idam ca śṛṇu) sughaṭarūpam daśasahasralocanam (asya daśasahasralocanatā ca evaṁ kila daśasahasram Īajdānām samam anena niyuktam asti te ca Mihiram prati bruvanti yat idam ca paśya idam ca paśya) mahattaram sampūrṇa-vettāram (kāryanyāyānām) sādha-kam anidram baliṣṭhabhujam.*

6

Persian. [. . .] *Mihr sardār maḥabbat rā bāšandah daštahā rā buzurg dāram rāst guftār anjamanī hazār gūš (ya'nī hazār gūši āncanān kih hazār Isad b-u ḥavālah kardah ēstand ēšān pēš Mihr guyand kih īn bašnav u ān bašnav ān hamah rā dar yak laḥaḡa bašnavad) nek paidā kardah dah hazār cašm (urā dah hazār cašm īn āyīnah ya'nī dah hazār Isad bah u ḥavālah kardah ēstand ēšān pēš Mihr guyand kih īn bah bīn u ān ham bah bīn ān hamah rā dar yak laḥaḡa bah bīnad) bulandtar tamām dānandah (kār 'adil) 'aḡmatī bēdār zūr bah bāzū dārad.*

6

Gujarati. *Khurshed bemarag ane khālēs tej ghoḍānā sāhebne arādhū. Meher Ijad jangalnā pāsbānne arādhū rāṣṭī bolnār anajumanno kārnār hajār kānno sāheb (hajār kānno te Meher Ijadno kalab che. sābab e je e Meher Ijadmo e khubī ane ejmat che ke hajār kāne je vāto nahī sābhīlī śakhāc te potānā bee kāne sābhīle che. valī lakheche je hajār fareštā Meher Ijadne havāle dadār Hormajde kīdhelā che. te sāghlāvo e Meher Ijadne ekkārāgī ekṭā thāine vāto keheche te sāghlāvōnū tarat sābhīlī sakheche) nek pedā kīdhelo ane dās hajār ākhno (dās hajār ākhno te Meher Ijadno kalab che ke jehene pāk Parvardegāre te khubī ane ejmat bakhṣī*

6

Sanskrit. [. . .] I propitiate Mihr (the lord of friendship) the forest-residing, the truthful, belonging to the assembly, with a thousand ears (his having a thousand ears is even in this manner, that a thousand of the Angels are directed by him and they speak unto Mihr: 'both listen to this and listen to that [lit. this]'), of well-shaped form, of ten thousand eyes (his having ten thousand eyes is even in this manner, that ten thousand of the Angels are directed by him and they speak unto Mihr: 'both look at this and look at that [lit. this]'), the very great, fully cognizant (of acts of justice), efficient, sleepless, [and] with most powerful arms.

6

Persian. [. . .] I venerate Mihr (the lord of friendship) the forest-residing, the truth-speaker, of the assembly, of a thousand ears (that is, his having a thousand ears is in this manner, that a thousand Angels are waiting upon him; they address Mihr: 'listen to this and listen to that'; he hears them all instantaneously), the well-created, of ten thousand eyes (his having ten thousand eyes is in this manner, that ten thousand Angels are placed under his charge; they address Mihr: 'see this and see that'; he sees them all instantaneously), the more exalted, fully knowing (the acts of justice), the magnificent, wakeful, having strength of arms.

6

Gujarati. I praise the immortal and pure Sun, the lord of swift horse. I praise the Angel Mihr, the protector in the forest, the speaker of truth, the maker of assembly, the lord of a thousand ears ('of a thousand ears' is the epithet of the Angel Mihr. The reason is this, that there is this virtue and wonderful gift in this Angel Mihr, that he hears with his two ears what cannot be heard by a thousand ears. They also write that the creator Ormazd has a thousand Angels given into his charge. They all at once conjointly speak unto him, he is able to hear them all at once), the well-created and of ten thousand eyes ('of ten thousand eyes')

che ke daś hajār ākhe karti je cijo dekhā nahā sake te 2 ākhti e Meher Ijad ek lehejāmā joi sakeche) ghano buland ane ghano khabardār tathā ejmatī ane bekhoab (iāne hameše jāgto) jorā-var bājuno.

7

Avesta.

*Miθrəm vīspanəm dakiyunəm
daiiñhu.paitīm yazamaide
yim fradaðat Ahurō
Mazdā xʷarənanəuhastəməm
mainyavanəm Yazatanəm.
tañ nō jamyāt āvanhe
Miθra Ahura bərəzanta.
Hvarə.xšaētəm aməšəm raēm
aurvat.aspəm yazamaide.*

7

Pahlavi. *Mitr¹ i² harvistin matāān³ dehupat⁴ yezbexūnam⁵
mavan⁶ frāz⁷ yehabūnt⁸ Ōhrmazd gadə havdētūm⁹ min mēnū-
kān¹⁰ Yazatān.¹¹ zak¹² vatə¹³ lenə ychamtūnāt pavan¹⁴ ayāwārīh¹⁵
Mitr¹⁶ xʷatāe¹⁷ i¹⁸ buland. Xʷaršēt amark rāyōmand¹⁹ arva-
dasp²⁰ izan.²¹*

7

Sanskrit. *Mihirām sarveṣāṃ grāmānāṃ rājānam āradhaye
yam prādadat Svāmī Mahājñānī śrīmatam adṛśyārūpebhyo Īja-
debhyah. tad asmākam ehi sahāyatāyai Mihira ca Svāmin mahat-
tara. Sūryam tejasvinam amaram śuddhimantam vegavadaśvam
ārādhaye.*

7

Persian. *Mihr tamām šahrān pādīšah rā buzurg dāram ān
rā kih buland dādah Hormazd Xudāi nūrmand az mēnūān Izadān.
ān marā rasad bayāri Mihr xudāi mihtar. Xuršēd nūrmand
bēmarg xālištār tēz asp rā buzurg dāram.*

is the epithet of the Angel Mihr upon whom the holy Almighty has bestowed that virtue and wonderful gift that this Angel Mihr is able to see those things in an instant with two eyes, which could not be seen with ten thousand eyes), very great and very vigilant, as well as wonderful and sleepless (that is, ever awake).

7

Avesta.

We sacrifice unto Mithra
 The lord of all countries,
 Whom Ahura Mazda created¹ the most glorious
 Of the spiritual Angels.
 So may there come unto us for aid
 Both Mithra and Ahura, the two exalted ones.
 We sacrifice unto the immortal,
 Radiant, swift-horsed Sun.

7

Pahlavi. I sacrifice unto Mihr, the lord of all cities, whom Ormazd made most glorious among the spiritual Angels. May he come unto us for help—Mihr, the exalted lord. I sacrifice unto the immortal, radiant, swift-horsed Sun.

7

Sanskrit. I propitiate Mihr, the king of all villages, whom the Lord of Great Knowledge made most glorious among the invisible Angels. So come to our help, O Mihr, and Thou more than great Lord. I propitiate the brilliant, immortal, bright, swift-horsed Sun.

7

Persian. I venerate Mihr, the king of all cities, whom the Lord Ormazd made [most] exalted [and] brilliant among the spiritual Angels. May that Mihr, the lord more than great, come unto me for help. I venerate the brilliant, immortal, more than pure, swift-horsed Sun.

7

Gujarati. (ane) tamām šeherono padśahā Meher Ijadne ārādhū ke jehene Hormajde bijā māno Ijado kartā ghaṇo bujorg nurmand pedā kidho. te Meher Ijad buland sāheb māhārī madade pohoco. Khurśed bemarag khālēs tej ghoḍānā khāvandne ārādhū.

8

Avesta. *Tištrīm drvō.čāšmanəm yazamaide. Tištrīm yazamaide. Tištryaēnyō yazamaide. Tištryō raēvā xʷarənanuuhā yazamaide. Vanantəm stārəm Mazda.δātəm yazamaide. Tištrīm stārəm raēvantəm xʷarənanuhantəm yazamaide. Θwāšəm Xʷadātəm yazamaide. Zrvānəm Akaranəm yazamaide. Zrvānəm Darəryō-Xʷadātəm yazamaide. Vātəm spəntəm hūdānhəm yazamaide. razištəm Čistəm Masda.δātəm ašaonīm yazamaide. Daēnəm vanuhīm Mazda.yasnīm yazamaide. Padəm xʷastāitīm yazamaide. zaranumantəm sūrəm yazamaide. Saokəntəm Gairīm Mazda.δātəm yazamaide.*

8

Pahlavi. *Tištr¹ drust² cašm³ rā yezbexūnam.⁴ Tištr⁵ rā⁶ izam (ae⁷ manāzil i⁸ vārān). vārišnik⁹ Tištr stār¹⁰ rā izam.¹¹ Tištr¹² stār¹³ rāyōmand¹⁴ gadōmand¹⁵ yezbexūnam.¹⁶ Vanant stār¹⁷ i¹⁸ Ōhrmazd dāt¹⁹ yezbexūnam.²⁰ Tištr²¹ stār²² i rāyōmand gadōmand²³ izam. Spāš²⁴ i²⁵ Xʷadāt²⁶ yezbexūnam.²⁷ Zamān²⁸ i²⁹ Akanārak³⁰ izam.³¹ Zamān³² i³³ Dirang³⁴ Xʷatāe³⁵ izam.³⁶ Vāt³⁷ i³⁸ awšūnik³⁹ hūdāk⁴⁰ izam.⁴¹ razistak⁴² i⁴³ Frazānak⁴⁴ i⁴⁵ Ōhrmazd dāt ahrav izam⁴⁶ (aēy⁴⁷ Dēn Yazat). Dēn i⁴⁸ šapir i⁴⁹ Mazdayasn⁵⁰ yezbexūnam.⁵¹ Rās⁵² i⁵³ šapir libbemā⁵⁴ rawišnīh⁵⁵ izam⁵⁶ (aēy⁵⁷ Rās i Vališt). zarīndōmand awšār rā izam⁵⁸ (mavan⁵⁹ mayā i⁶⁰ šabnam i⁶¹ vahārīk⁶² min⁶³ asir zamāk⁶⁴ lalā⁶⁵ barā yātūnēt pavan rās⁶⁶ i⁶⁷ valā). Sōkant Kōf⁶⁸ i⁶⁹ Ōhrmazd dāt izam.*

7

Gujarati. I praise the Angel Mihr, the king of all cities, whom Ormazd created greater and more glorious than other spiritual Angels. May that Angel Mihr, the great lord, come for my help. I praise the immortal, pure Sun, the lord of swift horse.

8

Avesta. We sacrifice unto Tishtrya of sound eyes. We sacrifice unto Tishtrya. We sacrifice unto 'hose attendants' on Tishtrya. We sacrifice unto Tishtrya, the radiant [and] glorious. We sacrifice unto the star Vanant, made by Mazda. We sacrifice unto the star Tishtrya, the radiant [and] glorious. We sacrifice unto the Sky that follows its Own Law. We sacrifice unto the Boundless Time. We sacrifice unto Time, that follows its Own Law for the Long Period. We sacrifice unto the Wind, the holy [and] beneficent. We sacrifice unto Wisdom, the most upright, righteous, made by Mazda. We sacrifice unto the good Mazdayasnian Religion. We sacrifice unto the Path² leading to the good state. We sacrifice unto the golden shaft.³ We sacrifice unto Mount Saokanta, made by Mazda.

8

Pahlavi. I sacrifice unto Tishtar of sound eyes. I sacrifice unto Tishtar (that is, the constellation of rain). I sacrifice unto the rains of the star Tishtar. I sacrifice unto the star Tishtar, the radiant and glorious. I sacrifice unto the star Vanant, made by Mazda. I sacrifice unto the star Tishtar, the radiant and glorious. I sacrifice unto the Sky that follows its Own Law. I sacrifice unto the Boundless Time. I sacrifice unto Time, Lord of Long Duration. I sacrifice unto the Wind, the beneficent and good-giving. I sacrifice unto the most upright Wisdom, made by Ormazd (that is, the Angel Den). I sacrifice unto the good Mazdayasnian Religion. I sacrifice unto the longed-for Path (that is, the Path of Paradise). I sacrifice unto the golden in-

alat sūrāxdār paidā kardah ast bah ān sūrāx āb tah zamīn bar āsmān balā šavad u ān az bād zarb xūrdah bahar jā baravad u ān kār rā āb sard bahārī paidā šavad. ān alat sarīn.rā buzurg dāram). Koh Sokant Hormasd paidā kardah rā buzurg dāram.

8

Gujarati. *darūšt caśamno Teśtar śetāro che. tenc ārādhū. Teśtar (iāne varāsatnā nakhetar) ne ārādhū. Teśtarnā varāśvāne arādhū. Teśtar śetārānī khāleśī tathā nurne ārādhū. Hormajdno pedā kidhelo Vanant śetāro che. tene ārādhū. (Vanant śetāro te ek moṭā śetārānū nām che ke je śetāro Dojakh npar mavakal che. dojakhī revāno e śetārānā nurthī āścaś pāmeche). nurmand khāleś Teśtar śetārāne ārādhū. Āsamānno Carakh Potānī mele farto che (tenc) ārādhū. Bekenāre Jamānāne ārādhū (Bekenāre Jamāno te Jamānānū nām che ke je dādār Hormajdne tāluk che. kēcje te Pedānā karnār Šāhebnū āgāj (te šaru thāvū) ane anjām (te ākher thāvū) koine mālum nathū ke te Šāheb kevār pedā thāco ane kīhāśudhū reheše). Der Khudā Jamānāne ārādhū (Der Khudā Jamāno te varāś 12,000 nā jamānāne keheche ke je jamāno hamnā cāleche). nekino āpnār bujorag Vāā (iāne Guvād Ijad) ne ārādhū. Hormajdno pedā kidhelo rāšt dānā (ane) ašo (Dīn Ijad) ne ārādhū. behetar Mājdiāšnī Dinne ārādhū. delpāśand Rāhāne ārādhū (iāne Beheštānā Mārāgne) ārādhū. cjam-iti sunānā nalne ārādhū. Hormajdnā pedā kidhelā Šokant Pāhāgne ārādhū.*

9

Avesta. *vīspəmča ašavanəm mainyaom Yazatəm yazamaide. vīspəmča ašavanəm gaēdīm Yazatəm yazamaide. haom urvānem yazamaide. havəm Fravāšīm yazamaide. jusa me avanhe*

golden instrument (that is, a golden pipe is constructed from the bottom of the earth over Mount Sokant, the water below the earth rises to the sky through that orifice [lit. hole] and it, being struck by the wind, spreads on all sides, and it is owing to this that the dew is formed. I venerate that golden instrument). I venerate Mount Sokant made by Ormazd.

8

Gujarati. There is the star Tishtar of sound eyes. I praise him. I praise Tishtar (that is, the constellation of rain). I praise the raining of Tishtar. I praise the purity and glory of the star Tishtar. There is the star Vanant, created by Ormazd. I praise him. (The star Vanant is the name of a great star, that is the vicegerent over Hell. The hellish souls feel alleviation through the glory of this star.) I praise the glorious, pure star Tishtar. I praise the sphere of the Sky, that revolves by Itself. I praise the Boundless Time ('the Boundless Time' is the name of the Time which appertains to the creator Ormazd. Because the beginning (that is, the commencement) and end (that is, the termination) of the Lord Creator is not known to anybody, as to when that Lord originated and how long he will be). I praise Time, the Lord of Long Duration (the period of twelve thousand years, that is the present time, is called 'Time, the Lord of Long Duration'). I praise Vata, the giver of good, the great one (that is, the Angel Vata). I praise the true, wise, (and) righteous (Angel Den) created by Ormazd. I praise the excellent Mazdayasnian Religion. I praise the longed-for Path (that is, the Path of Paradise). I praise the wonderful golden pipe. I praise Mount Sokant created by Ormazd.

9

Avesta. We sacrifice unto every righteous Angel of the spiritual world. We sacrifice unto every righteous Angel of the material world. We sacrifice unto our own soul. We sacrifice

*Mazda. ašāunqm varuhiš sūrā spantā Fravašayō yazamaide.
Hvarə.xšaētəm aməšəm raēm aurvaṭ.aspəm yazamaide.*

9

Pahlavi. *harvisp¹ ahrav² Yazat³ i⁴ mēnūk yezbexūnam.⁵
harvisp⁶ ahrav⁷ Yazat⁸ i⁹ gētiḥ¹⁰ yezbexūnam¹¹ (ac¹² Yazat¹³ i¹⁴
gētiḥ čigōn¹⁵ Ātaš¹⁶ u Mayā i¹⁷ Ardvīsūr¹⁸ u Vāt i¹⁹ awzūnīk²⁰
u X^oaršēt u Māh u Zamīk. denā²¹ hamā²² Yazat i²³ gētiḥōmand
mavān²⁴ anšūtān pavan cašm²⁵ tuvān dūt²⁶ u sak Yazat²⁷ i
mēnūk lā tuvān dūt²⁸). ruvān²⁹ i³⁰ nafšā rā izam.³¹ Fravahr³²
i³³ nafšā rā izam.³⁴ barā³⁵ yehamtūn ō³⁶ ayāwārīk³⁷ i³⁸ li³⁹ Ōhr-
mazd. ahravān šapīrān⁴⁰ awzārān⁴¹ awzūnīkān⁴² Fravahr⁴³
izam.⁴⁴ X^oaršēt i⁴⁵ amark⁴⁶ rāyōmand⁴⁷ arvadašp⁴⁸ izam.⁴⁹*

9

Sanskrit. *samagraṃ ca puṇyātmakam paralokacāriṇam Īj-
dagaṇam ārādhaye. samagraṃ ca puṇyātmakam prthivīcāriṇam
Ījīdagaṇam ārādhaye. svīyam ātmānam ārādhaye. svīyān
Vṛddhiṃ ārādhaye. cī me sahāyatāyāi Mahājñānin . . . Sūryam
tejasvinam amaram śuddhimantam vegavadaśvaṃ ārādhaye.*

9

Persian. *tamām ašavān menō bāšandagān Izadān rā buzurg
dāram. tamām ašavān bāšandagān gētiān Izadān rā buzurg
dāram. ravān xēš rā buzurg dāram. Farohar xēš rā buzurg
dāram. baras marā bayārī ay Hormazd. Farohar ašavān vēhān
'azmat dārandagān afsūnyān rā buzurg dāram. Xuršēd bēmarḡ
nūrmand tēs asp rā buzurg dāram.*

9

Gujarati. *te jehānnā tamām aśo Ijadone ārādhū. e jehānnā
tamām aśo Ijadone ārādhū. (e jehānnā tamām aśo Ijado te Āftāb
Māhatāb Āvā Arduīšur taḥā Ātašne keheche. vaḥ e duniāmā je*

unto our own Guardian Spirit. Come to my help, O Mazda. We sacrifice unto the good, helpful, holy Guardian Spirits of the righteous. We sacrifice unto the immortal, radiant, swift-horsed Sun.

9

Pahlavi. I sacrifice unto all the spiritual Angels. I sacrifice unto all the corporeal Angels (that is, the corporeal Angels [are] such as Fire, the Waters of Ardrisur, the Beneficent Wind, the Sun, the Moon, and the Earth. All these are the corporeal Angels, whom man can see with his eyes; and the spiritual Angels cannot be seen). I sacrifice unto my own soul. I sacrifice unto my own Guardian Spirit. Come to my help, O Ormazd! I sacrifice unto the good, ancient, beneficent Guardian Spirits of the righteous. I sacrifice unto the immortal, radiant, swift-horsed Sun.

9

Sanskrit. I propitiate the entire group of the righteous Angels that move in the world beyond. And I propitiate the entire group of the righteous Angels moving on the earth. I propitiate my own soul. I propitiate my own Guardian Spirit. Come to my help, Thou of Great Knowledge. . . . I propitiate the brilliant, immortal, bright, swift-horsed Sun.

9

Persian. I venerate all righteous spiritual Angels. I venerate all righteous corporeal Angels. I venerate my own soul. I venerate my own Guardian Spirit. Come unto me for help, O Ormazd! I venerate the good, wonderful, increasing Guardian Spirits of the righteous. I venerate the immortal, brilliant, swift-horsed Sun.

9

Gujarati. I praise all righteous Angels of yonder world. I praise all righteous Angels of this world. (The Sun, Moon, Aban Ardrisur, and Fire—all these are called the righteous

je adamio nek kāmā karnār che tevonnebī e dunānā Fareštā keheche). potānā rovāne ārādhū . . . pohoc māhārī iārīe e Hormajd. behetar jiādatīnā karnār ašo Faroharone ārādhū. Khuršed bemarag khālēs tej ghoḍānā sāhebne ārādhū.

IO

Avesta. *fravarāne . . . Ahura. tkaēšō. [Gāh.] Hvarə.xšaētahe aməšahe raēvahe aurvaṭ.aspahe xšnaoθra . . . frasastayaēča. yaḍā Ahu vairyo . . . viḍvā mraotū.*

IO

Pahlavi. *franāmam . . . Ōhrmazd Dātistān. [Gāh.] X^aaršēt¹ i² amark rāyōmand arvadasp pavan šnāyēnītārīh . . . fraē afrīnakanīh. čīgōn Ahu kāmāk . . . dānišnūk yemalelūnam.*

IO

Sanskrit. *prabravāmi . . . Hormijdanyāyavatīm. [Gāh.] Sūryasya tejasvīno ‘marasya śuddhimato vegavadaśvasya ānandanāya . . . prakāśanāya. yathā Svāminah kāmah . . . vijñāya bravāmi.*

IO

Persian. *baxānam . . . Hormazd ‘Adl. [Gāh.] Xuršed bēmarag nūrmand tēs asp rā xušnūd kunam . . . āškār kunam. cān murād Xuddai . . . bah bulandīh marā bagīnī.*

IO

Gujarati. *bujoragīthū padhū . . . Hormajdno hokam. [Gāh.] Khuršed bemarag khālēs tej ghoḍānā khāvandne khushāl karvāne*

Angels of this world. Again, those men are likewise called the Angels of this world, who are the doers of good deeds in this world). I praise my own soul. . . . Come unto me for help, O Ormazd! I praise the excellent, wonderful, beneficent, righteous Guardian Spirits. I praise the immortal, pure Sun, the lord of swift horse.

10

Avesta. I proclaim . . . of Ahurian Faith. [Gah according to the period of the day.] Propitiation . . . glorification unto the immortal, radiant, swift-horsed Sun. As [he is] the Lord that is to be chosen . . . let one who knows it pronounce it unto me.

10

Pahlavi. I proclaim . . . of the Law of Ormazd. [Gah according to the period of the day.] For the propitiation . . . benediction of the immortal, radiant, swift-horsed Sun. Thus through generosity . . . I speak with knowledge.

10

Sanskrit. I proclaim . . . of the Law of Ormazd. [Gah according to the period of the day.] For the propitiation . . . manifestation of the bright, immortal, brilliant, swift-horsed Sun. As [is] the desire of the Lord . . . I speak eminently for [our] understanding.

10

Persian. I announce . . . of the Law of Ormazd. [Gah according to the period of the day.] I propitiate . . . manifest unto the immortal, bright, swift-horsed Sun. As is the desire of the Lord . . . speak unto me loudly.

10

Gujarati. I recite with exaltation . . . of the commandment of Ormazd. [Gah according to the period of the day.] For the propitiation . . . I celebrate unto the immortal, pure Sun, the

vāste . . . māshur karū. je māsale Hormajdā khāes . . . e raveše khabar kahūc.

II

Avesta. *Hvarə.xšaētəm aməšəm raēm
aurvaṭ.aspəm yazamaide.*

*āaṭ yaṭ Hvarə raoxšne tāpayeiti āaṭ yaṭ Hvarə raočō tāpayeiti hiš-
tanti mainyavānō Yazatānō satəmča hazarəmča. taṭ xʷarəno
hanbarayeinti. taṭ xʷarəno nīpārayeinti. taṭ xʷarəno baxšanti zəm
paiti Ahura.datəm frādatiča ašahe gaēdā frādatiča ašahe tamye
frādatiča Hvarə yat aməšəm raēm aurvaṭ.aspəm.*

II

Pahlavi. *Xʷaršēt¹ amark rāyōmand² arvadasp³ yezbexūnam.⁴
adīn⁵ amat⁶ Xʷaršēt⁷ rōšn⁸ tāpēt⁹ (aēγ¹⁰ lālā yātūnēt). adīn¹¹
amat¹² Xʷaršēt¹³ rōšn¹⁴ tāpēt (xadūinak¹⁵) yekavimūnd¹⁶ mēnūk¹⁷
Yazat¹⁸ satakānak¹⁹ u²⁰ hasārkanak.²¹ ētōn²² zak²³ gadā ham²⁴
yedrūd²⁵ (val ae²⁶ jīvāk) u²⁷ zak²⁸ gadā burā²⁹ rānūd³⁰
(pavan³¹ ēvakartakih) u³² zak³³ gadā xelkūd³⁴ pavan samūk
madam³⁵ i³⁶ Ōhrmazd dāt pavan³⁷ frādahišnīh³⁸ zak i³⁹ ahrākīh⁴⁰
gēhān⁴¹ pavan frādahišnīh⁴² zak⁴³ i⁴⁴ ahrākīh⁴⁵ tan (aēγ⁴⁶ vad⁴⁷
barā awšāyāt⁴⁸) pavan⁴⁹ frādahišnīh⁵⁰ Xʷaršēt mavan⁵¹ amark
rāyōmand⁵² arvadasp.⁵³*

II

Sanskrit. *Sūryam tejasvinam amaram buddhimantam vega-
vadaśvam āradhaye. tato yat Sūryaḥ rociṣmān tapate (kila
urdlham eti) yat Sūryasya pariveśaḥ tapate tiṣṭhanti adṛśyāḥ
Īajdaḥ śatadhā ca sahasradhā ca. tataḥ śriyam sammelayanti
(ekutra). tataḥ śriyam pracālayanti (vā ekahelayā). tataḥ śriyam
varṣanti jagatyām upari Alurmijdadattāyām (Svāminirmūṭāyām)
vṛddhidatyā ca puṇyatmakāyāḥ pṛthivīvibhūteḥ vṛddhidatyā ca*

lord of swift horse. As is the desire of Ormazd . . . so I announce.

II

Avesta. We sacrifice unto the immortal
Radiant, swift-horsed Sun.

When the Sun warms with its light, when the sun-light gives warmth, there stand the spiritual Angels, a hundred and a thousand. They gather together this glory. They distribute this glory. They bestow this glory upon the earth made by Ahura, with the furtherance of the world of righteousness, with the furtherance of the material existence of righteousness, with the furtherance¹ of the Sun that [is] immortal, radiant, swift-horsed.

II

Pahlavi. I sacrifice unto the immortal, radiant, swift-horsed Sun. At the time when the Sun shines bright (that is, comes high up), at the time when the Sun shines bright (in that manner) there stand the spiritual Angels, a hundredfold and a thousandfold. They bring together that glory (in one place) and they (all together) spread abroad that glory and they bestow that glory upon the earth given by Ormazd for the furtherance of the world of righteousness, for the furtherance of the material existence of righteousness (so that it may increase), for the furtherance of the Sun that is immortal, radiant, swift-horsed.

II

Sanskrit. I appropriate the brilliant, immortal, bright, swift-horsed Sun. At the time when the bright Sun shines (that is, comes high up), when the orb of the Sun shines, there stand at hand the invisible Angels, a hundredfold and a thousandfold. Then they bring together the glory (in one place). Then they set the glory in motion (verily, all at once). Then they shower down the glory upon the earth given by Ormazd (created by

*punyātmakānām śarīrīnām vṛddhidātyā ca Sūryasya yāḥ amarah
śuddhimān vegavadaśvāḥ.*

II

Persian. *Xuršed bē marg nūrmand tēz asp rā buzurg dāram.
ān zamān kih Xuršed rōšan tābēd (ya'ni bālā āyad) ān zamān kih
Xuršed nūr tābēd hastand mēnūyān Izadān sadakān hazārakān.
ēšan nūr baxšand (yakhbār). ēšan nūr ravāj dahand (yakhbārak).
ēšan nūr babār and bar zamān Hormazd dād zyādah dādan xūbi
in jahān ān čih bā kirfah bāšad zyādah tanumand kirfahgarān
zyādah dādan Xuršed kih bē marg xālīš tēz asp bāšad.*

II

Gujarati. *Khuršed bēmarag khālēs tej ghoḍāno śāhebne āvādhū.
je vakhat rošan Khuršed tapec jēvāre rošan Khuršednū nur tapec
tevāre mīno Ijado soogaṇā tathā hajārgaṇā e dunīānī āsōinī varad-
hīne vāste ane tannī pākīnī varadhīne vāste Khuršed bēmarag
khālēs je tej ghoḍāno śāheb che tem jīādātīne vāste (Khuršednū
śāthe) ūbhā rchec ane te tamām nurne ekthā lai jāec tamām
nurne calāvec ane te tamām nurne Hormajdnū pedā kīdheli jamīn
ūpar bakhšec.*

12

Avesta. *āat yaṭ Hvarə uzuxšyeiti bvaṭ zəm Ahura.ḍātəm
yaoḷdādrəm āpəm tačintəm yaoḷdādrəm āpəm xayanəm yaoḷ-
dādrəm āpəm zrayanəm yaoḷdādrəm āpəm arəmaštəm yaoḷ-
dādrəm. bvaṭ dāma ašava yaoḷdādrəm yā hēnti Spəntahe
Mainyōuš.*

the Lord), both with a [consequent] furthering of the prosperity of the world of righteousness, and with a furthering of the righteous corporeal beings, and with a furthering of the Sun who [is] immortal, bright, [and] swift-horsed.

II

Persian. I venerate the immortal, brilliant, swift-horsed Sun. At the time when the bright Sun shines (that is, rises), at the time when the light of the Sun shines, there appear the spiritual Angels by hundreds and by thousands. They at once distribute the light. They at once spread abroad the light. They bestow the light on the earth made by Ormazd, in order to give furtherance to the goodness of this world that is possessed of merit, in order to give furtherance to the meritorious corporeal beings, [and] in order to give furtherance to the Sun that is immortal, pure, [and] swift-horsed.

II

Gujarati. I praise the immortal, pure Sun, the lord of swift horse. At the time when the bright Sun shines, at the time when the light of the bright Sun shines, there stand the spiritual Angels, a hundredfold and a thousandfold, for the increase of the righteousness of this world, and for the increase of the purity of body, for the increase of the immortal, pure Sun that is the lord of swift horse; they stand (with the Sun) and they collect all the light, they spread all the light and bestow all that light upon the earth created by Ormazd.

12

Avesta. When the Sun rises up, purification¹ comes unto the earth made by Ahura, purification unto the flowing waters, purification unto the waters of the wells, purification unto the water of the seas, purification unto the water that is standing. Purification comes unto the righteous creation, which is of the Holy Spirit.

12

Pahlavi. *adīn amat¹ X^oaršēt² lālā awzāyēt³ (aēy⁴ lālā yātū-
nēt⁵) yelhvūnēt⁶ zamīk⁷ Ōhrmazd dāt yōždāsr⁸ (mīn zak⁹ ahōk-
ēnišn zyaš¹⁰ pavan šap¹¹ Šēdā¹² madam¹³ gōmīxt¹⁴) mayā¹⁵ i¹⁶
tačāk¹⁷ yōždāsr¹⁸ mayā i¹⁹ xānīk²⁰ yōždāsr²¹ mayā i²² zray²³
yōždāsr mayā i²⁴ armēšt²⁵ yōždāsr. yelhvūnēt²⁶ dām i²⁷ ahrav²⁸
yōždāsr mavan havōd Spēnāk Mēnūk²⁹ (aēy³⁰ valō³¹ nafšō
havōd).*

12

Sanskrit. *tato yat Sūryaḥ ūrdhvam ārohati bhavati pṛthivī
Hōrmījdadattā pavitratarā (tasmāt kutsitāt [kuthitāt] yat rātrau
Devāḥ upari kṣipanti) udakam pravāhāṇām pavitratarām udakam
kūpakāṇām pavitratarām udakam samudrāṇām pavitratarām uda-
kam sthāvarāṇām pavitratarām (taḍāgādīnām ca). bhavati śṛṣṭiḥ
punyātmakā pavitratarā yā asti Gurutarasya Adṛśyamūrteḥ
Svāmīnaḥ.*

12

Persian. *ān zamān kih Xuršēd balā āyad bāšad zamīn Hor-
mazd āfrīdah pāktar (az ān palidī kih Dīvān dar šab andāzand)
āb kārczahā pāk šavad āb cāhā pāk šavad āb daryāhā pāk
šavad āb ēstādah (tālābhā) pāk gardad. bāšad paidāiš nūk pāk kih
hast ān Buzurgtar Mēnū Xudāi.*

12

Gujarati. *ane jēvāre rošan Khuršēd bulandīmā ūcō āvec tevāre
Hormajdm̃ pedā kidheli jamin (Devo jē rātne vakhat palidī nākhec
tethī) pāk thāec kāranjanā pānī pāk thāec kuvānā pānī pāk thāec
darianā pānī pāk thāec talāvnā pānī pāk thāec. ane bujorag mīno
(Hormajd) nū je aśo pcdāēs che te pāk thāec.*

12

Pahlavi. At the time when the Sun rises (that is, comes high up), pure becomes the earth made by Ormazd (from that defilement which the Demons mix up with it during the night), pure the flowing waters, pure the water of the springs, pure the waters of the seas, pure the stagnant waters. Pure become the righteous creation, which is of the Holy Spirit (that is, which is his own).

12

Sanskrit. At the time when the Sun rises high up, purer becomes the earth made by Ormazd (from that defilement which the Demons cast upon [it] during the night), purer the water of the streams, purer the water of the wells, purer the water of the oceans, purer the water of the standing (ponds and so forth). Purer becomes the righteous creation, which is of the Great Invisible Lord.

12

Persian. At the time when the Sun rises, more than pure becomes the earth created by Ormazd (from that defilement which the Demons throw upon [it] during the night), pure becomes the water of the canals, pure becomes the water of the wells, pure becomes the water of the oceans, pure becomes the standing water (of the ponds). Pure becomes the good creation, which is of the more than Great Spiritual Lord.

12

Gujarati. And when the bright Sun comes high up, pure becomes the earth created by Ormazd (from the defilement which the Demons throw during the night), pure become the waters of the fountains, pure become the waters of the wells, pure become the waters of the oceans, pure become the waters of the ponds. And pure becomes the righteous creation, which is of the Great Spirit (Ormazd).

13

Avesta. *yeidi zi Hvarə nōit usuxšyeiti ada Daeva vispā mərən-činti jā hanti haptō.karšvōhva. navačīs mainyava Yazata anhava astvainti paitidrəm nōit paitišṭəm vīdanti.*

13

Pahlavi. *mā¹ amat² X^oaršēt³ lā⁴ lālā vaxšāe⁵ (ačy⁶ hambūn-č⁷ zamān⁸ ariktar⁹ yātūnāe¹⁰) adīn¹¹ Šēdā¹² harvisp¹³ murnčēnd¹⁴ mavan havōd¹⁵ pavan¹⁶ haft¹⁷ kišvar.¹⁸ lā aiš mēnūk Yazat axⁿ i¹⁹ astōmand madam²⁰ dārišnīh²¹ u²² madam²³ čstišnīh²⁴ xaditūnāe (lā-č-šān²⁵ mekadrūnqnd²⁶ amat-č-šān²⁷ mekadrūnqnd²⁸ hič-šān²⁹ dāštan³⁰ lā tuvan havōc.³¹).*

13

Sanskrit. *yato yadi Sūryaḥ no ūrdhvam udeti (kila kiyaṇmātram api kālaṁ ced vilambayati) tato Devāḥ sarvāṇāpi vināśayanti yāni santi sapta dvīpāni. na kecana śūnyacāriṇo Ījādāḥ bhuva-nasya sṛṣṭimataḥ uparidhāraṇāyāi na ca uparisthitaye dṛśyante (kila te na pratikurvanti. atha kecit pratikurvanti te ca na dhartum śaktā bhavanti).*

13

Persian. *cirā agar Xuršēd na bālā ayad (ya'nī agar andak samān ham tā'xīr kunad) pas Divān tamām haft kišvar samīn tabāh kunand. na hič kas mēnū bāšandagān Izadān jahān sīj-mand nigāh dāštan rā didah mišavad (ya'nī qabūl kunand. u agar kaš qabūl kunad az u bardāšt na šavad).*

13

Gujarati. *agarjo Khuršed bulandimā ūncā nahī āve to tehej velā tāmām je hapta kešvar jamūn che tehene Devo kharāb kare. nahī koi mīno Ijado (Khuršed vagere) e duniāne kām ane negāhā rākhrī kabul kare (agarjo kabul kare to tethī bardāšt nahī thāī šake.)*

13

Avesta. If indeed the Sun were not to rise, then the Demons would kill all things that are in the seven regions. Not at all would the spiritual Angels find support¹ and stability in the material world.

13

Pahlavi. Since if the Sun were not to rise high up (that is, if he delays even for a little time) then the Demons would destroy all things that are in the seven regions. None of the spiritual Angels would be seen upholding and upholding the corporeal world. (None would even accept [to do] so, but even if they did accept, none whatsoever would be able to uphold it).

13

Sanskrit. Since if the Sun were not to rise high up (that is, if [he] were to delay even for a little time) then the Demons would destroy absolutely all the seven regions. Neither would any Angels moving in the void be seen for the upholding nor for the upkeeping of the world with its creation (that is, they would not undertake it. In case some should undertake it, they would certainly be unable to maintain it).

13

Persian. Since if the Sun were not to rise (that is, if he delays just for a little time) then the Demons would destroy all the seven regions. None of the spiritual Angels would be seen for the preservation of the perishable world (that is, they would [not] undertake it. But if some one should undertake it, it would not be sustained by him).

13

Gujarati. If the Sun were not to rise high up, the Demons would at once destroy all the seven regions. None of the spiritual Angels (Sun and so forth) would undertake to preserve and protect this world; (if they did undertake it, they could not sustain it).

14

Avesta. *yō yazaite Hvarə yaž aməšəm raēm aurvaž.aspəm
paitištātē tamarəhəm paitištātē tamasčidranəm Daēvanəm paitištātē
tāyunəmča hazasənəmča paitištātē yātunəmča pairikanəmča
paitištātē idyejanəhō maršaonale*

*
yazaite Ahurəm Mazdəm

yazaite Aməšō Spəntō

yazaite haom urvānəm.

*xšnāvayeiti vīspe mainyavača Yazata gaēdyāča yō yazaite Hvarə
yaž aməšəm raēm aurvaž.aspəm.*

14

Pahlavi. *mavan 1 1 Xʷaršēt 2 2 i 3 amark i 4 rāyōmand 5 5 i 6
arvadasp 7 7 pavan 8 8 apāč 9 9 ęstišnīh 10 10 i 11 tamīkān 12 12 pavan apāč 13 13
ęstišnīh 14 14 i 15 tam tōxmakān 16 16 Šēdān 17 17 pavan apāč 18 18 ęstišnīh 19 19 i 20
dušdān u 21 21 staxmakān 22 22 pavan 23 23 apāč 24 24 ęstišnīh 25 25 i 26 yātūkān u 27 27
parikān pavan apāč 28 28 ęstišnīh 29 29 i 30 scē 31 31 i 32 nihān 33 33 rawišn 34 34
af-aš 35 35 yezbexūnt 36 36 yehvūnēt 37 37 Ōhrmasd af-aš 38 38 yezbexūnt 39 39
Amahraspandān 40 40 af-aš 41 41 yezbexūnt 42 42 zak i 43 43 nafšō 44 44 ruvān
af-aš 45 45 šnāyēnēt yehvūnēt harvisp 46 46 mavan 47 47 havōd 48 48 mēnūk 49 49
Yazat u 50 50 mavan 51 51 gētik. 52 52*

14

Sanskrit. *yaḥ ārādhayati Sūryam amaram buddhimantam
vegavadaśvam anyathā-sthityā timiraudhānām vinā-sthityā tamō-
bijānām Devānām vinā-sthityā caurāṇām ca balātkārīṇām ca
vinā-sthityā śākinīnām ca Mahārākṣasīnām ca vinā-sthityā mṛtyoḥ
guptacārīnaḥ sa ārādhayati Svāminam Mahājñānīnām sa ārād-
hayati Amarān Gurutarān (kila saptamūrtiḥ Svāminah) sa ārād-
hayati svīyam ātmānām sa sanmānayati samagrān śūnyacārīnaśca
Ījādan prthivīcārīnaśca.*

14

Avesta. Whoso sacrifices unto the Sun that is immortal, radiant, [and] swift-horsed, in order to withstand darkness, to withstand the Demons, the progeny of darkness, to withstand the thieves and robbers, to withstand the sorcerers and the enchantresses, to withstand death that creepeth on,

He sacrifices unto Ahura Mazdā,
 He sacrifices unto the Archangels,
 He sacrifices unto his own soul.

He propitiates all heavenly and earthly Angels, who sacrifices unto the Sun that is immortal, radiant, swift-horsed.

14

Pahlavi. Whoso sacrifices unto the immortal, radiant, and swift-horsed Sun in order to withstand darkness, in order to withstand the Demons, the progeny of darkness, in order to withstand the thieves and tyrants, in order to withstand the sorcerers and the fairies, in order to withstand destruction coming secretly—he has sacrificed unto Ormazd, he has sacrificed unto the Archangels, he has sacrificed unto his own soul, he has sacrificed unto all the Angels that are spiritual and unto those that are corporeal.

14

Sanskrit. Whoso propitiates the immortal, bright, swift-horsed Sun, for withstanding the host of darkness, for resisting the Demons who are the progeny of darkness, for withstanding the thieves and doers of violence, for withstanding the fairies and Arch-female-demons, and for withstanding death, secretly-moving—he propitiates the Lord, who has Great Knowledge, he propitiates the very Venerable Immortal Ones (that is, the seven forms of the Lord), he propitiates his own soul, he honors all the Angels that move in the void and move on earth.

14

Persian. *har kih buzurg dārad Xuršēd kih bē marg nūrmand
tez asp ast bāz dāstan tārikī rā bāz dāstan tārikī tuxm Divān rā
bāz dāstan Divān u duzdān u rāhsanān rā bāz dāstan jādavān u
pariān rā bāz dāstan marg nihān āyandah rā u buzurg dāstah
Hormazd rā u buzurg dāstah Amšāsfandān rā u buzurg dāstah
ravān xūd rā u xušnūd kardah tamām Isadān mēnūān u tamām
Isadān gētīān rā.*

14

Gujarati. *je koi ke Khurshed bēmarag khālēs tej ghoḍānā
sāhebne ārādhe tethi pāchū rche (iāne dur thāe) andhārū (ane)
andhārī tokhamnā (iāne dojakhī) Devo dur thāe ane coro ane
vātpādā dur thāe jādugaro tathā pariō dur thāe ane chupīū āvnār
mohot dur thāe. jēne ārādheo Khuršēdne tēne ārādheo Hor-
mazdane tēne ārādheā Amšāšpandone tēne ārādheū potānā
rovānne ane tēne te jehānnā tathā e jehānnā tamām Ijadone
khuśhāl kidhā.*

15

Avesta. *yasāi Miθrēm vouru.gaoyaoitīm hazarā.gaošēm bac-
varə.čāšmanəm.*

*yasāi vaxrēm hunivixtēm
kamərəde paiti Daēvanəm
Miθrō yō vouru.gaoyaoitiš.*

*yasāi haxədrəmča yaŋ asti haxədranəm vahistəm antarə Mānəhməča
Hvarəča.*

15

Pahlavi. *mavan¹ yezbexūnt² X^oaršēt³ i⁴ amark i⁵ rāyōmand⁶
i⁷ arvadašp⁸ aš⁹ yezbexūnt¹⁰ Mitr i¹¹ frāx^ogōyōt¹² i¹³ hazār¹⁴ gōš
i¹⁵ bəvar čāšm¹⁶ (af-aš¹⁷ frāx^ogōyōtiš¹⁸ ac¹⁹ aēy amat²⁰ evatak²¹
pavan²² dašt²³ šayet²⁴ yātūntan u²⁵ vaxlūntan²⁶ pavan rās i Mitr*

14

Persian. Whoso venerates the Sun that [is] immortal, brilliant, swift-horsed, to hold back the darkness, to hold back the Demons of the progeny of darkness, to hold back the Demons, the thieves and robbers, to hold back the sorcerers and fairies, to hold back death, secretly-approaching—he venerates Ormazd, he venerates the Archangels, he venerates his own soul, he rejoices all the spiritual Angels and all the corporeal Angels.

14

Gujarati. Whoso praises the immortal, radiant, swift-horsed Sun, far from him become (that is, disappears) the darkness, (and) there disappear the Demons of the progeny of darkness (that is, hellish), and there disappear the thieves and robbers, there disappear the sorcerers and fairies, and there disappears the secretly approaching death. Whoso praises the Sun, he praises Ormazd, he praises the Archangels, he praises his own soul, and he propitiates all the Angels of this and the next world.

15

Avesta. I shall sacrifice¹ unto Mithra, the lord of wide pastures, who has a thousand ears,² ten thousand eyes.

I shall sacrifice unto his mace, well aimed³
Against the skulls of the Demons—
Mithra, the lord of wide pastures.

And I shall sacrifice unto that friendship,⁴ which is the best of friendships, [namely] that between the Moon and the Sun.

15

Pahlavi. Whoso sacrifices unto the immortal, radiant, swift-horsed Sun, he sacrifices unto Mihr of wide pastures, of a thousand ears, ten thousand eyes (his being of wide pastures is this, that coming and going alone in the forest is owing to Mihr; his

af-aš²⁷ hazār²⁸ gōših²⁹ hanā³⁰ aēy-aš³¹ hazār³² Yazat levatā³³
 gōmārt³⁴ yekavīmūd³⁵ mavan ō³⁶ Mitr³⁷ yemalelūd³⁸ aēy³⁹
 denā-č⁴⁰ vašmamūn⁴¹ u⁴² zak-č⁴³ vašmamūn⁴⁴ Mitr⁴⁵ min talin
 gōš hamāk⁴⁶ vašmamūnēt⁴⁷ af-aš⁴⁸ bēvar čašmih⁴⁹ hanā⁵⁰ aēy-aš⁵¹
 bēvar Yazat levatā⁵² gōmārt⁵³ yekavīmūd⁵⁴ mavan ō⁵⁵ Mitr⁵⁶
 yemalelūd aēy denā-č⁵⁷ xaditūn⁵⁸ u⁵⁹ zak-č⁶⁰ xaditūn⁶¹ Mitr⁶²
 min talin čašm hamāk⁶³ xaditūnēt⁶⁴ hanā⁶⁵ rāe hazār gōš u bēvar
 čašm guft yekavīmūnēt) af-aš⁶⁶ yezbexūnt⁶⁷ vašr⁶⁸ i hunixām
 pavan kamār⁶⁹ madam i⁷⁰ Šēdān⁷¹ i⁷² Mitr⁷³ i⁷⁴ frax⁷⁵ gōyōt⁷⁶
 (ae⁷⁶ hunixāmih⁷⁷ ae⁷⁸ aēy bāstān⁷⁹ ētōn⁸⁰ yaxsenunēt mēnūkihā
 barā vaxlūnēt⁸¹ vināskārān⁸² pātifrās⁸³ barā⁸⁴ vabidūd⁸⁵ u⁸⁶
 mēnūkihā⁸⁷ laxvār ō⁸⁸ kantir yātūnēt). yezbexūnam⁸⁹ hamxāk⁹⁰
 Mitr⁹¹ Yazat⁹² aēy⁹³ aūt⁹⁴ min⁹⁵ hamxākān⁹⁶ pahlum⁹⁷ mavan⁹⁸
 andark Māh u X⁹⁹ aršēt¹⁰⁰ (aš¹⁰⁰ rawišn¹⁰¹ ae gās-aš¹⁰² tamō).

15

Sanskrit. *yah ārādhayati Sūryam amaram śuddhimantam
 vegavadaśvam sa ārādhayati Mihiram nivāsītāranyam sahasra-
 karnam daśasahasralocanam sa ārādhayati vajram suniyuktam
 mastakopari Devānām Mihīrasya yo nivāsītāranyah (sarvadā eva
 evam vidadhāti yat adṛśyarūpatayā prayāti pāpakarminām nigra-
 ham kurute). ārādhaye mītram ca (Mihiram Ījdam) yam asti
 mītrebhyah parataram antaś Candrasya ca Sūryasya ca (kila asya
 pravṛttiḥ Candrasūryayoh antarāle asti).*

15

Persian. *kih buzurg dārad Xuršēd bēmarg nūrmand tēs asp
 rā u buzurg dārad Mihr dašt sardār hazār gūš dah hazār čašm
 rā u buzurg dāšta gurz xūb nihādah bar sar Divān kih Mihr
 sardār jāihā (hamiša hamcanīn nihādah dārid kih az ghaib bayāyad
 gunāhgārān rā ‘azāb kunad). buzurg dāram dāstī Mihr Izad rā
 kih hast az dāstān bartar andar Xuršēd u Māh (ya’nī raftār u
 dar miyān Xuršēd u Māh hast).*

having a thousand ears is this, that a thousand Angels are entrusted to his care, who speak unto Mihr: 'just listen to this and listen likewise to this'; Mihr listens to all with [his] two ears; his having ten thousand eyes is this, that ten thousand Angels are entrusted to his care, who speak unto Mihr: 'just look at this and look likewise at that'; Mihr looks at all with [his] two eyes; for this reason he is called 'of a thousand ears and ten thousand eyes'—he sacrifices unto the wide-pastured Mihr's mace, which is well directed at the skulls of the Demons (*i. e.* its being well-directed is this, that he always holds it [the mace] so that it comes out unseen [lit. spiritually], inflicts punishment upon sinners, and returns back to [its] socket). I sacrifice unto the friend, the Angel Mihr, that is, he is the best of friends, whose course is between the Moon and the Sun (that is, his place is there).

15

Sanskrit. Whoso propitiates the immortal, bright, swift-horsed Sun—he propitiates Mihr, the forest-dweller, of a thousand ears, of ten thousand eyes, he propitiates the forest-dweller Mihr's mace, which is well directed at the skulls of the Demons (he always so manages it that it goes out in an unseen form [and] punishes sinners). And I propitiate the friend (the Angel Mihr)—who is better than other friends— [who is] between both the Moon and the Sun (that is, his course is in the intermediate space between the Moon and the Sun).

15

Persian. Whoso venerates the immortal, brilliant, swift-horsed Sun—he venerates Mihr, the chief of the desert, of a thousand ears, of ten thousand eyes, he venerates the chieftain Mihr's mace, which is well levelled at the heads of the Demons (he always levels it in this way that it comes invisibly and punishes sinners). I venerate the friendship of the Angel Mihr—which is better than that among [any] friends— between both the Sun and the Moon (that is, his course is in between the Sun and the Moon).

15

Gujarati. *jēne Khuršed bēmarag khālēs je tej ghodāno khāvand che tēnc arādheo tēne arādheo jangalno pāsbān hajār kār ane dās hajār ākhnā sāheb Meher (Ijad) ne tēne arādheo je jangalno pāsbān Meher (Ijad) che tēnā gorajne je Devonā śar ūpar khulo mukelo che (em keheche je Meher Ijadnā gorajne Devonā śar ūpar dekhaito mukelo che temā hevī ejmat che ke jēvāre dojakhī rovāno ūpar andājāthī jiāde Devo ejāb ane julam kare teāre te dojakhī rovāno pokār karec teāre e Meher Ijadno goraj Cinvad Pulthī ekāek Devonā śar ūpar jai padec. tēthī Devo te gorajnā jakhamnī deheśat khāine te rovānnā gunāha kartā jiāde ejāb dei śakhtā nathī teāre te goraj pācho Cinvad Pul ūpar āveche). je dośto kartā buland dośt Meher (Ijad) che tēnī dośtine arādhnī ke jehenī Āftab tathā Mā-hatābne darmcān (cāl ane takhat che).*

16

Avesta.

*ahe raya xʷarənanəhača
təm yazāi surunvata Yasna
Hvarə.xšaētəm aməšəm raēm
aurvaṭ.aspəm zaodrābyō.
Hvarə.xšaētəm aməšəm raēm
aurvaṭ.aspəm yazamaide
haomayō gava barəmana
hizvō danhəmanha Məndrača
vačača šyaodnača zaodrābyasča.
arš.uxdaēibyasča vərəzibyō.*

*yeishē hatəm aat Yēsne paiti vanhō Mazdā Ahurō vaēda ašat
hača yānhəmča tāsča tāšča yazamaide.*

15

Gujarati. Whoso praises the immortal, pure Sun that is the lord of swift horse, he praises the (Angel) Mihr, the protector in the forest, of a thousand ears and ten thousand eyes, he praises the mace of the (Angei) Mihr, the protector in the forest, the mace which is well laid on the skulls of the Demons (it is thus said that the mace of the Angel Mihr is placed visibly over the skulls of the Demons; there is such a wonderful efficacy in that mace that when the Demons torment and oppress the hellish souls beyond measure, and the hellish souls cry aloud, then the mace of this Angel Mihr suddenly falls from the Chinvat Bridge upon the skull of the Demons. When the Demons, frightened at the injury caused by that mace, become incapable of tormenting the souls more than their sins deserve, the mace then returns back to the Chinvat Bridge). I praise the friendship of the (Angel) Mihr, who is greater among friends, (whose course and throne is) in between the Sun and the Moon.

16

Avesta.

For his radiance and his glory
 I will sacrifice unto him, the immortal,
 Radiant, swift-horsed Sun
 With the audible Yasna-sacrifice and with oblations.
 We sacrifice unto the immortal, radiant
 Swift-horsed Sun
 With milk provided with Haoma,¹ with the Baresman,
 With skill of tongue, and with the Spell,
 And with word, and with deeds, and with oblations,²
 And with rightly spoken words.

Of whomsoever among male beings and of whichsoever female beings Ahura Mazda knows [lit. has known] the excellence [lit. something better] in Yasna-sacrifice in accordance with righteousness, unto both these males and these females we sacrifice.

16

Pazand. [Addition.] *Hormasd i X^aadāe i awazūnī mardum mardum sardagq hamā sardagq ham bāyašt i vehq. oēm veh Dīn i Mazdayasnā āgāhī āstvānī neki rasqnāt. edun bāt.*

16

Pahlavi. *pavan zak i¹ valō² rāy u gadō³ X^aaršēt⁴ (aēy-am⁵ rāy u⁶ gadō i⁷ X^aaršēt⁸ ayāwār⁹ yehvūnāt¹⁰). yezbexūnam¹¹ pavan zak i¹² nigošišnōmand¹³ Yazīšn¹⁴ (pavan¹⁵ Dēn¹⁶ Dastabar¹⁷) X^aaršēt¹⁸ i¹⁹ amark²⁰ rāyōmand²¹ arvadasp²² pavan zōhr²³ X^aaršēt²⁴ i²⁵ amark²⁶ rāyōmand arvadasp²⁷ izam²⁸ pavan Hōm²⁹ bisryā³⁰ u³¹ Barsm³² u³³ hizvān³⁴ dānākīhā³⁵ u³⁶ Mānsr³⁷ (gōwišn Avastāk³⁸) kunišn³⁹ (kār⁴⁰ hyēn Yazīšn ae⁴¹ zōhr⁴² āšnāk⁴³) zak-č⁴⁴ rāst gōwišn.⁴⁵*

mavan⁴⁶ min āitān⁴⁷ ētōn pavan Yazīšn madam šapīr (aēy⁴⁸ Yazīšn zak šapīr⁴⁹ Ōhrmasd X^aatāe vabidūnyēn⁵⁰) Ōhrmasd ākās min ahrākīh⁵¹ apākīh⁵² čikāmčāe⁵³ kār u⁵⁴ karpak pavan⁵⁵ mizd u⁵⁶ pātdahišn ākās yehabūnēt. hanjamanikān zakarān u⁵⁷ vaka-dān izam⁵⁸ (Amahraspandān⁵⁹).

Ōhrmasd⁶⁰ X^aatāe⁶¹ awzūnik vabidūntak anšūtā⁶² anšūtā⁶³ sartakān u⁶⁴ hamāk⁶⁵ sartakān rā⁶⁶ (mavan⁶⁷ 10 sartak havōd⁶⁸) hamāk⁶⁹ šapīrān rā.⁶⁹ valō⁷⁰ lenō mavan⁷¹ šapīrān⁷² i⁷³ Dēn i⁷⁴ Mazdayasnān⁷⁵ havōcēm⁷⁶ ākāsīh⁷⁷ u⁷⁸ ostavārīh⁷⁸ u⁷⁹ avigūmānīh⁷⁹ u⁸⁰ newakīh yehamtūnāt. ētōn yehvūnāt (čigōn⁸¹ amat⁸² afrīnam⁸³).

16

Sanskrit. *asya suddhaya śriyā ca enam ārādhaye śrāyamāṇa-ijisnyā Sūryam tejasvinam amaram suddhimantam vegavadaśvam (suddhaya śriyā ca Sūryasahāyinyā śrāyamāṇa-ijisnyā gurumukhena). prāṇāṇī Sūryam tejasvinam amaram suddhimantam vegavadaśvam ārādhaye Homavṛkṣeṇa gavā Barasmanena jihvayā dakṣatarayā [jihvayāḥ dakṣatayā] Māntravacanāṇī*

16

Pazand. [Addition.] Ormazd the lord! the increaser of mankind, of the species of mankind, of all species, and of all good ones! May he cause intelligence, steadfastness, and goodness, unto me [who am] one of the good Mazdayasnians. So be it.

16

Pahlavi. Owing to his radiance and glory [I sacrifice] unto the Sun (that is, may the radiance and glory of the Sun be my help). I sacrifice unto the immortal, radiant, swift-horsed Sun, with the audible Yasna-sacrifice [performed] (by the Dastur of the Religion). I sacrifice unto the immortal, radiant, swift-horsed Sun, with oblations, with Hom, with meat, with Barsam, with the wisdom of the tongue, with the Manthras (with the Avestan formulas) with the deed (the act which [is] in the midst of the Yasna-sacrifice, that is, the manifest oblations), as also with the true speech.

Whosoever among the existing ones are good in this manner for the Yasna-sacrifice (that is, offers sacrifice unto the good lord Ormazd), Ormazd, knowing with the help of righteousness, gives reward and grace in accordance with (?) the deed and merit, whatsoever it be. I sacrifice unto the assembly of the male and female (Archangels).

Ormazd the lord [is] the increaser of man and the species of men, and of all species (who [lit. men] are of ten species), and of all good ones. May there come intelligence, steadfastness, and doubtlessness, and goodness unto those of us who are the good followers of the Mazdayasnian Religion. So be it (even as I bless).

16

Sanskrit. Owing to his brightness and glory, I propitiate him, the brilliant, immortal, bright, swift-horsed Sun, with the audible Yasna-sacrifice (with the radiance and glory which attend upon the Sun, with the audible Yasna-sacrifice through the mouth of the teacher). I propitiate the brilliant, immortal, bright, swift-horsed Sun, with oblations, with the Hom tree,

(*Avistāvanibhiḥ*) *karmanā ca (kāryam yat antarijīsnau) jyoreṇa (kila prāṇena udakasambhūtena) satyoktābhiḥca vāṇibhiḥ.*

ye vidyamānebhyaḥ evam Ijīsnā upari uttamasya Mahājñāninaḥ Svāminah (kila ijīsnīḥ Ahuramajdasyārthe pracurāḥ kurvanti) vettuḥ punyam yat kimcit (kila yat kimcit punyaḥprasādam Ahuramajdo vetti). samavāyikān tān [tānsca] tāśca ārādhaye. (kila narastrīakṛtūn Amīśāspintān).

[. . .]

16

Persian. *bah nūr u xāliši u ham urā buzurg dāram bah šanīdah Yazīšn Xuršēd yārī rā (šanīdah Yazīšn az dahān Dastūrān) bah zūr Xuršēd nūrmand bēmarḡ xāliš tēz asp rā buzurg dāram bah daraxt Hom bah gāv bah Barsam bah zabān dānātar bah Mān-šahr suxun (ya'nī suxun Avastā) bah kirdār (kāri kih dar Yazīšn bāšad) bah zūr (ya'nī zūr āb bar āvardah) bah rāst guftār guftan.*

kih az hastān bartar Yazīšn viḥ Hormazd (ya'nī Yazīšn barāi Hormazd syādahtar kunand) dānandah az kirfah (ya'nī muzd kirfah Hormazd dānad) anjuman narān u nārīān rā buzurg dāram (ya'nī nar šūrat u nārī šūrathā Amīšāsfandān).

[Version of the Pazand.] *Hormazd Xudāi [. . .] aidūn bād.*

16

Gujarati. *teheni (iāne Khuršedni) khāleši ane nure kari tehene aradhū (Dinnā Dasturtlū) Ijašne šābhāne. Khuršed bēmarag khāleš tej ghoḍānā šāhebne jore kari. Khuršed bēmarḡ khāleš tej ghoḍānā*

with cow's milk, with Barsam, with a very skilled tongue, with the words of the Manthra (with the Avestan formulas) and with the deed (act which [is] in the midst of the Yasna), with the oblation (that is, with an oblation produced from water) and with the truly-spoken words.

Whosoever among the existing ones in this manner are best in Yasna-sacrifice unto the Lord that has Great Knowledge (that is, they make abundant sacrifices for the sake of Ormazd), He who knows [lit. the Knower] their righteousness whatsoever [it be] (that is, Ormazd knows grace for: [their] righteousness whatsoever [it be]); those males and those females combined I propitiate (that is, the Archangels of male and female forms).

[. . .]

16

Persian. On account of his brightness and purity, I venerate the help of the Sun, with the audible Yasna-sacrifice (with the audible Yasna-sacrifice through the mouths of the Dasturs). I venerate the brilliant, immortal, pure, swift-horsed Sun with oblations, with the Hom plant, with cow's milk, with Barsam, with a more than wise tongue, with the words of the Manthra (that is, Avestan words) with the deed (the act which is in the [performance of] the Yasna sacrifice), with the oblation (that is, the oblation extracted from water), and with the utterance of true speech.

Whosoever among the existing ones are good in Yasna-sacrifice unto Ormazd (that is, who make more sacrifices for Ormazd) he is the knower of [their] merit (that is, Ormazd knows the reward of [their] merit). I venerate the assembly of the males and females (that is, the Archangels of male forms and female forms).

[Version of the Pazand.] Ormazd the lord . . . So be it.

16

Gujarati. I praise him for his (that is, the Sun's) purity and brilliance with the audible Yasna-sacrifice [performed by] (the Dastur of the Religion). [I praise] the immortal, pure, swift-

śāheḃne Home karī jivāme karī ane Barsame karī ane dānā jobāne karī ane (Avastānā) kalāme karī ane nek kalām karve karī ane jore karī ane rāst bolve karī ārādhū.

ke e raveše bijā (Ijado) kartā Ijaśne Dādār Hormajdnī bulandtar ane behetar che ke nekūthī harjagomā Hormajd khabar āpeche (iāne šavābno badlo Dādār Hormajd jāñec ane āpec). narnī šuratnā ane mādānī šuratnā (Farēštāvondā) anjumanne ārādhū.

[Version of the Pazand.] *e Hormajd śāheb ādmīo ane ādmīonī jātnī ane tamām jātnī vardhīno karnār tamām Dinnā šarik bhālā lokone ane hū je bhālī Mājdiāšnī Dinno cheu te mahane (Dinnī) khabar tathā bešak begūmānī ane ūstavārī ane nekī pohocādo ane chej raveše thāo (jemke me doā kīdhī).*

17

Avesta. *yasnəmča . . . āfrināmi Hvarə.xšaētahe aməšahe raēvəhe aurvaṭ.aspahe.*

17

Pahlavi. *yazišn . . . āfrīnam val¹ X^raršēt² i³ amark rāyō-mand arvadašp.*

17

Sanskrit. *ijisnim ca . . . āśirvadayāmi Sūryāya tejasvine amarāya śuddhimate vegavadaśvāya.*

17

Persian. *dūai yazišn . . . Xuršēd nūrmānd bēmarag xālīš tēz asp rā.*

17

Gujarati. *ijaśne . . . dovā karū Khuršēd bēmarag šafāi bharelā tej ghoḍānā khāvāndne.*

horsed Sun, with oblations. I praise the immortal, pure, swift-horsed Sun, with Hom, with cow's milk, with Barsam, with a wise tongue, with the (Avestan) formulas and with good formulas, and with oblations and with true speech.

The Yasna-sacrifice unto the creator Ormazd is thus greater and better than that of other (Angels), that Ormazd through goodness gives intelligence everywhere (that is, Ormazd knows and gives the reward of merit). I praise the assembly of the (Angels) of male forms and of female forms.

[Version of the Pazand.] O Lord, C mazd! the creator of man and mankind, and of all species, thou increaser, give knowledge (of the Religion), freedom from doubt, steadfastness, and goodness unto all good followers of the Religion and unto me who am of the good Mazdayasnian Religion. So be it, (as I bless).

17

Avesta. I bless the sacrifice . . . of the immortal, radiant, swift-horsed Sun.

17

Pahlavi. I bless the sacrifice . . . for the immortal, radiant, swift-horsed Sun.

17

Sanskrit. I bless the sacrifice . . . for the brilliant, immortal, bright, swift-horsed Sun.

17

Persian. The blessing of the sacrifice . . . [be] upon the brilliant, immortal, pure, swift-horsed Sun.

17

Gujarati. I bless the sacrifice . . . unto the immortal, pure Sun, the lord of swift horse.

18

Avesta. *Ahurānīš Ahurahe vahištābyō zaodrābyō sraēštābyō dahmo.pairīnarštābyō zaodrābyō ahmāi razšča . . . yaθā āfrīnāmi. hazarēm . . . baēvare baēšazanəm. jasa mē avanhe Mazda . . . Zrvānahe Darzō.X^aadātahe. [Pazand.] kərba muzd . . . yaθa āfrīnāmi.*

18

Pahlavi. *Ahurānāe¹ Ahurāc² pavan zak i³ pahlum zōhr⁴ (i⁵ tōrān) pavan zak i⁶ nēwak⁷ zōhr⁸ pavan⁹ zak i¹⁰ dahmān¹¹ nikīrit¹² zōhr¹³ (ait¹⁴ mavan¹⁵ dahmān¹⁶ pālūt¹⁷ yemalelūnēt¹⁸). mavan tān am yehvūnāt . . . bēn denō āfrīn. hazār bār . . . bēvar bēšazišn. barā yehamitūn tān ō ayāwārīh i li Ōhrmazd . . . Zamān i Derang X^aatā. karpak mīzd . . . čīgōn āfrīn vabīdūnam.*

18

Sanskrit. [The sentence beginning with *Ahurānīš* does not occur in the Sanskrit version.] *asmākam śuddhayaḥ . . . yathā āśīrvādayāmi. sahasraṁ . . . daśasahasraṁ ārogyatānām. ehi me sahāyatāyāi Mahājñānin . . . Samayo Dīrgharājā. [. . .] . . . yathā āśīrvādayāmi.*

18

Persian. *Xudāi Xudāi bah bartar zūr gāvān u nek zūr bah ān nek mard xāb muḥāfaẓat kardah (didah). mārā nūr . . . canāncih āfrīn mīkunam. hazār . . . dah hazār tandurustī rā. baras marā bayārī ay Hormazd . . . Zamān Dēr Xudā. batāy muzd kirfah . . . canāncih āfrīn mīkunam.*

18

Gujarati. *e sāhebona Śāheb buland jore karī nek jore karī ane nek nēgāha kīdhele jore karī Tunc arādhū. khaleśī hamune . . .*

18

Avesta. [Whoso sacrifices unto] the Ahurian waters¹ of Ahura with most excellent oblations, with fairest oblations, with oblations filtered by the pious man, [give] unto that man radiance . . . as I bless. A thousand . . . ten thousand of the healing remedies. Come unto me for help, O Mazda! . . . of the Time of Long Duration. [Pazand.] The reward of merit . . . as I bless.

18

Pahlavi. Unto the Ahurian waters of Ahura with the best oblations (of the cow), with the good oblations, with the oblations beheld by the good man. (There is some one who says 'filtered by the good man'). Unto you be courage . . . in this blessing. A thousand times . . . ten thousand of the healing remedies. Come unto me for help, O Ormazd! . . . of Time, the Lord of Long Duration. The reward of merit . . . as I offer my blessing.

18

Sanskrit. [The sentence beginning with *Ahurāniś* does not occur in the Sanskrit version.]

Unto us [be] brightness . . . as I bless. A thousand . . . ten thousand remedies. Come to me for help, Thou who hast Great Knowledge . . . unto the Period, the King of Long Duration. [. . .] . . . as I bless.

18

Persian. [I venerate] the Lord of lords with better oblations of the cow, with good oblations that are well-guarded (seen) by the good man. [Give] unto me brightness . . . as I offer my blessing. For a thousand . . . ten thousand healing remedies. Come unto me for help, O Ormazd! . . . of Time, the Lord of Long Duration. For the reward of merit . . . as I offer my blessing.

18

Gujarati. O Lord of lords! I praise Thee with the great oblation, with the good oblation, and with the well-beheld obla-

*jem mē doā kidhi. hajārgaṇi . . . daśhazārgaṇi tandaruštī.
pohoc māri iyārie e danā Hormajd . . . Der Khuda Jamāno.
šavābnā badlāne . . . jemke mē doā kidhi.*

19

Pazand and Avesta. *roz nek nām roz pāk nām roz mubāarak
(falq) māhc mubāarak (falq) gāhc (falq) namāz i dādār i gehq
dāmq. xšnaodra . . . staomi ašem.*

*gurz x^rreh awazāyāt X^aaršēt i amarg i rayōmand i aurvandasp
amāwand pērōžgar amāwandī pērōžgari. dāt Dīn vahē Māzda-
yasnq āgāhū rawāi vāfrīngānī bāt haft kēšwar zamī. edun bāt.
man āno āwāyat šudan.*

*Dādār i gehq Dīn i Māzdayasnī Dāt i Zarđuštrī. nēmasē tē
ašāum savište Arədvī Sūre Anāhite ašaone.*

nēmō Urvairē varuhi Māzda.θāte ašaone.

Hvārə.xšaētəm aməšəm raēm aurva¹.aspəm yazamaide.

X^aaršēt amarg rayomand aurvandasp be rasāt.

19

Pahlavi. *yām¹ (nāmān) u bilā² (nāmān) u³ gās (nāmān).
namāz yedrūnam zak i Lak Dātār (aēγ⁴ pētāk vabidūntak gētīh u
datak nēwakīh). šnāyēnūtārīh . . . ahrākīh isam.*

*buzurgīh u rōšnīh awəšn⁵ yekwūnāt⁶ X^aaršēt amark rāyōmand
arvadasp⁷ X^aaršēt⁸ amāvand u pērōžkar aūt (buzurgīh⁹ valā¹⁰
awəšn yekwūnāt). amāvandīh¹¹ u¹² pērōžkarīh¹³ u dāt Dēn¹⁴ i¹⁵
šapīr Māzdayasn¹⁶ rā. ākāsīh¹⁷ u¹⁸ rawākīh¹⁹ goāfrīngānīh²⁰*

tion. [Give] unto us purity . . . as I blessed. [May there be] a thousandfold . . . ten thousandfold healing remedies. Come for my help, O wise Ormazd! . . . of Time, the Lord of Long Duration. For the reward of merit . . . as I blessed.

19

Pazand and Avesta. Homage unto the creator of the creatures of the world, on the day (N or M) of good name, of holy name, of auspicious name, of the month (N or M) of auspicious name, of the period (N or M) of the day. Propitiation . . . I praise righteousness.

May there be an increase in the lustre and glory of the immortal, radiant, swift-horsed Sun, the courageous, victorious in courage and victory. May the knowledge, promulgation, and glory of the good Mazdayasnian Law and Religion be in the seven regions of the earth. So be it. I must go thither [*i. e.* the next world].

[Homage] unto the Creator of the world, unto the Mazdayasnian Religion, the Law of Zartusht. Homage unto thee! O righteous Ardisura Anahita, most profitable, thou righteous one.

Homage unto thee, good Tree, thou righteous one, created by Ormazd!

We sacrifice unto the immortal, radiant, swift-horsed Sun.

[Hither] may reach the immortal, radiant, swift-horsed Sun.

19

Pahlavi. Day N or M, month N or M, and the period of day N or M. I bring homage unto you, O Creator (that is, Creator of the world and giver of goodness). Propitiation . . . I propitiate righteousness.

May the greatness and light of the immortal, radiant, swift-horsed Sun increase. The Sun is courageous and victorious (may his greatness increase). May the courage and victory and justice

yehvūnāt. bēn haft kišvar zamik etōn yehvūnāt. li rā tamō apāyēt vazlūntan.

(namāz²¹) Dātār (aēy datak pētāš) gētiḥ rā.²² (namāz²³) Dēn i²⁴ Mazdayasn²⁵ rā²⁶ mavan²⁷ dāt Zaratušt²⁸ aūt. namāz ō lak ahrav²⁹ sūtōmand Ardvīsūr anast ahrav.

nasīm zak i Urvar šapir Ōhrmazd dāt i³⁰ ahrav rā.

X³¹aršt³¹ amark rāyōmand arvadasp³² izām.

X³³aršt³³ amark rāyōmand arvadasp³⁴ barā yehamtūnāt.

19

Sanskrit. [The paragraph does not occur in the Sanskrit version.]

19

Persian. [The paragraph does not occur in the Persian version.]

19

Gujarati. [. . .] *duniānī khalaknā pedā karnār Dādārne namūc. kluśhāl karūc Hormajdne . . . tārif karū rāstini.*

Khuršed bemarag khālēs tej ghoḍāno šāheb hematdār ane fatehmandnī bulandī ane nur jiādā thāo ane behetar Mājdiāsnī Dīnno insāf ane hemat ane fatehmandī jiādā thāo ane ehej raveše hafta kešvar jamānmā (Dīnnī) khabar tatha (Dinnū) jāri thāvū tatha masahurī thāo. maline te jago (iāne te jehānmā) javu šajāvār che.

ane jehānno pedā karnār Dādārne ane Mājdiāsnī Dīn je Jar-toštne āpi che tehnā insāfne ane tūū pak fāedānī cāhāmār asone nomāj karūc.

ane Hormajdnā pedā kidhela behetar Urvarone nomāj karūc.

[. . .]

of the good Mazdayasnian Religion [increase]. May its knowledge and propagation and fame increase. So be it in all the seven regions. I needs must go there [*i. e.* to the next world].

(Homage) unto the creator (that is, the giver of creation) of the world. (Homage) unto the Mazdayasnian Religion, which is the Law of Zartusht. Homage unto thee, O righteous Ardivisur Anahita, full of gain, thou righteous one!

Homage unto thee, O Tree, good, righteous, created by Ormazd!

I sacrifice unto the immortal, radiant, swift-horsed Sun.

[Hither] may come the immortal, radiant, swift-horsed Sun.

19

Sanskrit. [The paragraph does not occur in the Sanskrit version.]

19

Persian. [The paragraph does not occur in the Persian version.]

19

Gujarati. [. . .] I do homage unto the creator of the creatures of the world. I propitiate . . . I praise truth.

May the greatness and glory of the immortal, pure, swift-horsed Sun, the brave, victorious, [increase]; and may the justice and valor and victory of the excellent Mazdayasnian Religion increase, and likewise may there be the knowledge (of the Religion) and continuation (of the Religion) and fame (of the Religion) in the seven regions of the earth. It befits me to go to that place (that is, into that world).

And I do homage unto the Creator, the maker of the universe, and unto the justice of the Mazdayasnian Religion, which [Ormazd] has given to Zartusht, and I do homage unto thee [Ardivisur] the holy, the well-wisher, the righteous one.

And I do homage unto the excellent Trees, created by Ormazd.

[. . .]

2. Mihr Nyaish

AVESTA, PAHLAVI, PERSIAN, AND GUJARATI TEXTS

[The Sanskrit version of this Nyaish is missing.]

○

Avesta. [The passage does not occur in the Avestan text.]

○

Pazand. *pa nam i Yasdaq. Hormazd i X^aadæ i awasūnī gurz x^aarahe awazāyāt. Mihr i frāgoyōt i dāwar i rāst bē rasāt. æž hamā gunāh . . . pa patit hōm.*

○

Pahlavi. *pavan¹ šēm i Yasdān Ōhrmazd X^aatā² awzūnīk. buzurgīh³ u rōšnīh⁴ Mihr frāx^ogōyōt⁵ dātabar⁶ i⁷ rāst⁸ awzūn yehvūnāt. min hamāk vinās . . . pavan patēt havēm.*

○

Persian. [The passage does not occur in the Persian version.]

○

Gujarati. (*śaru karūc*) *Iajdā dānā śāheb pote potānī mele peda thāclo vardlūno karnār che tēcnā nāme karī. Meher (Ijad) jan-galno pāsbān che tēnī rāst dāvarnī bulandī ane rošnī jīādā thāo (ane te mākārī madadē) pohoco. hū tamām gunāhtī . . . tobā karī pācho farū chēū.*

1—9

Avesta. *nəmasə Te Ahura Mazda . . . jasa me avanəhe Mazda. ašāunəm vanuhīš sūrā spəntā Fravašayō yazamaide Miθrəm vouru.gaoyaoitīm yazamaide.*

2. Mihr Nyaish

ENGLISH TRANSLATION OF THE AVESŌA, PAHLAVI, PERSIAN, AND GUJARATI VERSIONS

[The Sanskrit version of this Nyaish is missing.]

o

Avesta. [The passage does not occur in the Avestan text.]

o

Pazand. In the name of God. May the majesty and glory of Ormazd, the beneficent Lord increase. [Hither] may come Mihr, the lord of wide pastures, the true judge. Of all sins . . . I repent.

o

Pahlavi. In the name of God Ormazd, the beneficent Lord. May the greatness and light of Mihr of wide pastures, the true judge, increase. Of all sins . . . I am penitent.

o

Persian. [The passage does not occur in the Persian version.]

o

Gujarati. (I begin) in the name of God, the wise Lord, the self-created, maker of increase. May the greatness and brightness of the (Angel) Mihr, the true judge, increase (and may he come for my help). From all sins . . . I turn back with repentance.

1-9

Avesta. Homage unto Thee, O Ahura Mazda . . . come to my help, O Mazda. We sacrifice unto the good, helpful, holy Guardian Spirits of the righteous. We sacrifice unto Mithra, the lord of wide pastures.

I-9

Pahlavi. *namāz yedranam ō Lak Ōhrmazd . . . barā yehamtūn ō ayāwārīh i li Ōhrmazd. ahravān šapīrān awzārān awzūnikān Fravahr izam. Mitr i frāx⁹gōyōt izam.*

I-9

Persian. *namāz Turā ay Xudāi Mih Dānā . . . baras marā bayārī ay Hormazd. Farohar ašavān vēhān 'ašmat dārandagān afzūnyān rā buzurg dāram. Mihr bašandah daštahā rā buzurg dāram.*

I-9

Gujarati. *namūc Tunc e Hormajd . . . pohoc mālārī iārīe e Hormajd. behetar jīadatinā karnār ašo Faroharone ārādhū. Meher (Ijad) jangalnā pāšbānne ārādhū.*

IO

Avesta. *fravarāne . . . Ahura.tkaēšō. [Gāh.] Miθrahe vouru.gaoyaoitōiš hazanra.gaošahe baēvarə.čāšmanō aoxtō.nāmanō Yazatahe Rāmano X⁹āstrahe xšnaodra . . . frasastayaēča. yaθā Ahū vairyo . . . vīdvā mraotū.*

IO

Pahlavi. *franāmam . . . Ōhrmazd Dātistān. [Gāh.] Mitr¹ frāx⁹gōyōt² 1000 gōš bēvar čāšm guft šēm Yazat (aēy-aš šēm pavan denō Dēn guft yekavīmūnēt³) Rāmišn X⁹ārūm (ae⁴ Rāmišn X⁹ārūm denō⁵ aēy zak⁶ Menūk mavan⁷ anšūtā⁸ pavan x⁹arišn⁹ mičak xavūtūnēt pavan rās i¹⁰ valō¹¹). pavan šnāyēnūtārīh . . . fraē afrinakānīh. čīgōn Ahu kāmāk . . . dāmišnīk yemalelūnam.*

I-9

Pahlavi. I bring homage unto Thee, O Ormazd . . . come to my help, O Ormazd. I sacrifice unto the good, efficient, beneficent Guardian Spirits of the righteous. I sacrifice unto Mihr of wide pastures.

I-9

Persian. Homage unto Thee, O Lord Thou Great Wise One! . . . come unto me for help, O Ormazd. I venerate the good, wonderful, increasing Guardian Spirits of the righteous. I venerate Mihr of wide pastures.

I-9

Gujarati. I do homage unto You, O Ormazd . . . come unto me for help, O Ormazd. I praise the excellent, wonderful, beneficent righteous Guardian Spirits. I praise the (Angel) Mihr, the protector in the forest.

10

Avesta. I proclaim . . . of Ahurian Faith. [Gah according to the period of the day.] Propitiation . . . glorification unto Mithra, the lord of wide pastures, who has a thousand ears, who has ten thousand eyes, the Angel who is invoked by name, [and] unto Rama Khvastra. As [he is] the Lord that is to be chosen . . . let one who knows it pronounce it unto me.

10

Pahlavi. I proclaim . . . of the Law of Ormazd. [Gah according to the period of the day.] For the propitiation . . . benediction of Mihr of wide pastures who has a thousand ears, ten thousand eyes, who is the Angel of announced [lit. spoken] name (that is, his name is distinguished [lit. mentioned] in this Religion), [of] Ramishn Khvarum (know that Ramishn Khvarum is that spirit through whom man knows the taste of food in proper way). As is the desire of the Lord . . . I speak with knowledge.

10

Persian. [The passage does not occur in the Persian version.]

10

Gujarati. *bujorgūthi padhū . . . Hormajdno Hokam. [Gak.] Meher (Ijad) jangalno pašbān hajār kān tathā daś hajār ākhno šāheb kaheā nāmno Ijad (iāne Dinmā ehenū nām ghaṇi jagoe kahū che) tehene ane rāmaśnī tathā āśānīno āpnār (Rām Ijad) ne khusāl karvāne vāšte . . . maśhur karū. je mūsāle Hormajdnī khāeś . . . e raveśe khabar kahūc.*

11

Avesta. *Miθrəm vouru.gaoyaoitīm yazamaide arš.vačənhəm . . . jayāurvānhəm. Miθrəm aiwi.dahyūm yazamaide. Miθrəm antarə.dahyūm yazamaide. Miθrəm ā.dahyūm yazamaide. Miθrəm upairi.dahyūm yazamaide. Miθrəm adairi.dahyūm yazamaide. Miθrəm pairi.dahyūm yazamaide. Miθrəm aipi.dahyūm yazamaide.*

11

Pahlavi. *Mitr i frāx²gōyōt izam i rāst gōwišn . . . jīgār. Mitr¹ pērāmūn² matā izam. Mitr³ andar⁴ matā izam. Mitr⁵ bēn dēnd matā izam. Mitr azpar⁶ matā izam. Mitr adari⁷ matā⁸ izam. Mitr⁹ levān (kola¹⁰) matā izam. Mitr¹¹ pas¹² matā izam.*

11

Persian. *Mihr (sardār maḥabbat rā) bāšandah daštahā rā buzurg dāram rāst guftār . . . zār bah bāzā dārad. Mihr pērāmūn šahrhā rā buzurg dāram. Mihr kih dar miyān šahrhā ast*

10

Persian. [The passage does not occur in the Persian version.]

10

Gujarati. I recite with exaltation . . . of the Commandment of Ormazd. [Gah according to the period of the day.] For the propitiation . . . I celebrate unto the (Angel) Mihr, the protector in the forest, the lord of a thousand ears and ten thousand eyes, the Angel of announced name (that is his name is mentioned in Religion in many places), and unto the (Angel Ram), the giver of joy and comfort. As is the desire of Ormazd . . . so I announce.

11

Avesta. We sacrifice unto Mithra of wide pastures, whose word is true . . . the ever wakeful. We sacrifice unto Mithra, who is around the country. We sacrifice unto Mithra, who is within the country. We sacrifice unto Mithra, who is in the country. We sacrifice unto Mithra, who is above the country. We sacrifice unto Mithra, who is under the country. We sacrifice unto Mithra, who is before the country. We sacrifice unto Mithra, who is behind the country.

11

Pahlavi. I sacrifice unto Mihr of wide pastures, the truth-speaking . . . and sleepless. I sacrifice unto Mihr, who is round about the country. I sacrifice unto Mihr, who is within the country. I sacrifice unto Mihr, who is in this country. I sacrifice unto Mihr, who is above the country. I sacrifice unto Mihr, who is under the country. I sacrifice unto Mihr, who is before the country. I sacrifice unto Mihr, who is behind the country.

11

Persian. I venerate Mihr (the lord of friendship), the forest-residing, the truth-speaker . . . having strength of arms. I venerate Mihr, who is round about the city. I venerate Mihr, who

urā buzurg dāram. Mihr kih dar in šahr ast urā buzurg dāram. Mihr kih balāi šahr ast urā buzurg dāram. Mihr kih bazir šahrhā māmānad urā buzurg dāram. kih pēš har šahr ast urā buzurg dāram. Mihr kih pas har šahr ast urā buzurg dāram.

11

Gujarati. *Meher (Ijad) jangalnā pāšbānne ārādhū rāšti bolnār . . . jorāvar bajuno. Meher (Ijad) šeherne āspās che tehene ārādhū. Meher (Ijad) šeherne andar che tehene ārādhū. Meher e šehermā che tehene ārādhū. Meher šeherne upar che tehene ārādhū. Meher šeherñi nice che tehene ārādhū. Meher šeherñi āgal che tehene ārādhū. Meher šeherñi pachvāde che tehene ārādhū (iāne šeherñi āgal tathā pachvāde tathā nice tathā upar tathā āspās ane andar che henī samaj e je āgal pachvāde tathā nice upar Meher Ijad negehebānino karnār che).*

12

Avesta. *Miθrəm Ahura bərəzanta
aidyaǰan̄ha ašavana
yazamaide.
Strēušča Mān̄həmča Hvarəča
urvarə paiti Barəsmayə.
Miθrəm vīsparañm dahiyūnəm
daiiḥu.paitim yazamaide.*

12

Pahlavi. *Mitr x^aatā¹ buland mavan - amark u³ ahrav ait⁴
valə rā izam. Star-č⁵ u Māh u X^aaršēt⁶ pavan⁷ zak⁸ i urva-
rān⁹ Barsm.¹⁰ Mitr harvōsp¹¹ mataān dēhupat¹² izam.*

12

Persian. *Mihr šahib buland kih pušidah mīrasad u ašo hast
urā buzurg dāram. Sitārah u Māh u Xuršēd u Ūrvar kih Bar-
sam az ān bastah šudah ast. Mihr kih sardār tamām šahrhā ast
urā buzurg dāram.*

is in the midst of the city. I venerate Mihr, who is in this city. I venerate Mihr, who is above the city. I venerate Mihr, who remains under the cities. I venerate Mihr, who is before every city. I venerate Mihr, who is behind every city.

II

Gujarati. I praise the (Angel) Mihr, the protector in the forest, the speaker of truth . . . the sleepless. I praise the (Angel) Mihr, who is around the city. I praise the (Angel) Mihr, who is within the city. I praise Mihr, who is in this city. I praise Mihr, who is above the city. I praise Mihr, who is under the city. I praise Mihr, who is before the city. I praise Mihr, who is behind the city (that is, the explanation of 'he is before and after, under and above, around and within the city' is this, that the Angel Mihr is the guardian, before and behind, under and above).

12

Avesta.

We sacrifice unto Mithra and Ahura,
The exalted, imperishable, righteous ones.
And the Stars, the Moon, and the Sun,
By means of trees yielding Baresman.
We sacrifice unto Mithra, the lord
Of all countries.

12

Pahlavi. I sacrifice unto him, Mihr the lofty lord, who is immortal and righteous. [Unto] the Stars and Moon and Sun through the Barsam of trees. I sacrifice unto Mihr, the sovereign of all countries.

12

Persian. I venerate Mihr, the great lord, who approaches covertly and who is righteous. [Unto] the Stars and Moon and Sun and the tree from which the Barsam is bound. I praise Mihr, who is the lord of all cities.

12

Gujarati. *ghaṇo buland śāheb bemarg aṣo Meher (Ijadne) tathā Śetārā ane Mālātāb and Āftābne ārādhū. (ane) urvarnī Bar-śame karī tamām šeheronā pādśāh (iāne pāśbān) Meher (Ijad) ne ārādhū.*

13

Avesta. *ahe raya x^oarənanhača
təm yazāi surunvata Yasna*

*Miḍrem vouru.gaoyaoitīm zaodrābyō. Miḍrəm vouru.gaoyaoitīm
yazamaide rāma.šayanəm hu.šayanəm Airyābyō daiṣhubyō.*

13

Pahlavi. *pavan zak i¹ valō² rāy u gadō i³ Mitr⁴ (aēγ-am⁵
rāy u⁶ gadō Mitr ayāwār yehvūnāt⁷) pavan⁸ zak i⁹ nigōšišnō-
mand¹⁰ Yazīšn¹¹ (pavan Dēn¹² Dastabar) Mitr frāx^ogōyōt¹³ pavan
zōhr.¹⁴ Mitr¹⁵ frāx^ogōyōt¹⁶ īsam. (lenō¹⁷ bara yehamitūnāt).
rāmišn¹⁸ manišnūh¹⁹ u humānišnūh²⁰ (yehvūnāt²¹) Ērān²² mataān²³
(aēγ²⁴ šapir Dēnān²⁵).*

13

Persian. *bah nūr u rošnī u urā buzurg dāram bah šanīdah
Yazīšn (az sabān Dasturān). bah zār Mihr šāhib šahr ham šāhib
šahr rā buzurg dāram. rāmišni ašoi neki šadi.*

13

Gujarati. *tehcni (iāne Meher Ijadnī) khaleṣi ane nure karī
tehcne ārādhū (Dinnā Dašturothī) Ijaṣne śābhline jangalnā pāśbān
Meher (Ijadne). jore karī jangalnā pāśbān Meher (Ijad) ne*

12

Gujarati. I praise the (Angel) Mihr, the very great lord, immortal, [and] righteous, and [I give praise] unto the Stars and Moon and Sun. (And) I praise the (Angel) Mihr, the king of all cities (that is, the protector) with the Barsam of trees.

13

Avesta.

For his radiance and his glory

Unto him will I sacrifice with audible Yasna-sacrifice, Mithra of wide pastures with oblations. We sacrifice unto Mithra of wide pastures, who gives an abode of joy, and a good abode unto the Aryan countries.

13

Pahlavi. For the radiance and glory of Mihr (that is, may the radiance and glory of Mihr come [lit. be] unto me) [I sacrifice unto] Mihr of wide pastures with oblations through the audible Yasna-sacrifice [performed] (by the Dastur of the Religion). I sacrifice unto Mihr of wide pastures. (May he come unto us). (May there be) a joyful abode and a good abode in the land of Iran (that is, of the good Religion).

13

Persian. For his glory and brightness, I venerate him with the audible Yasna-sacrifice (through the tongues of the Dasturs). I venerate Mihr, the lord of the city, the lord of all cities, with oblations. [May there be] joy, righteousness, goodness, and happiness.

13

Gujarati. For his (that is, of the Angel Mihr) purity and brightness, I praise him, the (Angel) Mihr, the protector in the forest with the Yasna-sacrifice heard (from the Dasturs of the

arādhū. Irān seherṇā (iāne bhalī Dinnā loko) ne rāmašnīnū rehevū (anē) nekīnū rehevū (thāo).

14

Avesta.

*āča nō jamyāt avanhe
āča nō jamyāt ravanhe
āča nō jamyāt rafnanhe
āča nō jamyāt marždikāi
āča nō jamyāt baēšazāi
āča nō jamyāt vərəθraγnāi
āča nō jamyāt havanahāi
āča nō jamyāt ašavastāi
uyrō aiwiθūrō yasnyō
vahmyō anaiwi.druxtō
vīspəmāi anuhe astavaite
Miθrō yō vouru.gaoyaoitiš.*

14

Pahlavi. *sak-č¹ i² lenð yehamtūnāt pavan³ ayāwārih.⁴ sak-č⁵ i⁶ lenð yehamtūnāt rāyōmandih.⁷ sak-č⁸ i⁹ lenð yehamtūnāt pavan¹⁰ rāmišn. sak-č¹¹ i¹² lenð yehamtūnāt pavan¹³ āmurzišn. sak-č¹⁴ i¹⁵ lenð yehamtūnāt pavan¹⁶ bēšazēnūtarih.¹⁷ sak-č¹⁸ i¹⁹ lenð yehamtūnāt pavan²⁰ perōžkarīh. sak-č²¹ i²² lenð yehamtūnāt pavan²³ huax²⁴ i²⁵ lenð yehamtūnāt pavan²⁷ ahravih²⁸ čir u aparvēc²⁹ yazišnōmand³⁰ u nyāyišnōmand adružiḥ (aēγ družiḥ³¹ lūt) harvišp³² patmān³³ ax³⁴ i astōmand³⁴ Mitr frāx³⁵ gōyōt.³⁵*

14

Persian. *āncih marā barasād barāy yāri. āncih marā barasād barāy nūr bakhšī. āncih marā barasād barāy rāmišni dādan āncih marā barasād barāy murād (ya'nī har cih bax³⁶ āham har kas rā bamurād rāmišn bakunānam). āncih kih marā barasād*

Religion). I praise Mihr, the protector in the forest, with oblations. (May there be) a joyful living (and) a good living unto the people of the land of Iran (that is, the people of the good Religion).

14

Avesta.¹

And may he come to us for help,
 And may he come to us for freedom,
 And may he come to us for joy,
 And may he come to us for mercy,
 And may he come to us for healing,
 And may he come to us for victory,
 And may he come to us for well-being,
 And may he come to us for sanctification—
 He, the mighty one, overpowering, worthy of sacrifice,
 Worthy of prayer, the undeceived one
 In all² the material world—
 Mithra, who [is] the lord of wide pastures.

14

Pahlavi. May he also come to us for help. May he also come to us for radiance. May he also come to us for joy. May he also come to us for forgiveness. May he also come to us for healing. May he also come to us for victory. May he also come to us for good life. May he also come to us for righteousness—he, the valiant one, heroic, full of sacrifice and full of praise, the undeceived one (that is, there is no deceiving [him]), the norm of the whole material world—Mihr, the lord of wide pastures.

14

Persian. May he also come unto me for help. May he also come unto me for the bestowal of glory. May he also come unto me for the giving of joy. May he also come unto me for [the fulfilment of] my desire (that is, [in order that] I may

barāy tandurustī. āncih kih marā barasād barāy firāzi. āncih kih marā barasād barāy nēk andēši. āncih kih marā barasād barāy ašoi ghālib u zyādah himmatī sazāvār buzurg dāštan u sazāvār nyāyiš kardan u hargiz na āzārdan (ya'nī āzār na bāyad dādan) tamām Māh bāyastad kih Mihr šāhib dāštahā ast.

14

Gujarati. *ane te (Meher Ijad) amone pohoco madadgārīne vāšte. te amone pohoco rojīnī farākhūne vāšte. te amone pohoco rāmaśnīne vāšte. te amone pohoco bakhšeś karvāne vāšte. te amone pohoco tandarūstīne vāšte. te amone pohoco fatehemandīne vāšte. te amone pohoco nek andēšīne vāšte. te amone pohoco pāk parahejgāronī tārif karvāne vāšte gāleb hematno khāvand (ane gālebo kartāne) ghaṇo gāleb Ijaśne (tathā) nīācś karvāne lāeknā (Meher Ijadne) ājurde nahī karū ane jangalno pāśbān ane tamām dunīāno andājo je Meher (Ijad) che.*

15

Avesta. *təm amavantəm Yazatəm
sūrəm dāmōhu savištəm
Miθrem yazāi zaodrābyō.
təm pairi.jasāi vantača nēmanhača
təm yazāi surunvata Yasna*

Miθrəm vouru.gaoyaoitīm zaodrābyō. Miθrəm vouru.gaoyaoitīm yazamaide.

*Haomayō gava . . .
arš.uxdaēibyasča vāyēzibyō.
yeñhe hātəm . . . tqšcā tāsčā yazamaide.*

cause joy to anybody with [my] desire in whatsoever manner I choose). May he also come unto me for health. May he also come unto me for victory. May he also come unto me for good thinking. May he also come for righteousness—he, the triumphant and more than brave, worthy to revere and worthy to praise, and never to be displeased (that is, he should not be displeased)—all being Moon (!)—Mihr, who is the lord of the desert.

14

Gujarati. And may that (Angel Mihr) come unto us for help. May he come unto us for the increase of daily bread. May he come unto us for joy. May he come unto us for bestowing. May he come unto us for health. May he come unto us for victory. May he come unto us for good thinking. May he come unto us for praising the holy, righteous ones—the lord of overpowering bravery (and) more overpowering (than the overpowering ones); I shall not displease (the Angel Mihr), who is deserving to be revered (and) praised, and [unto] the (Angel) Mihr, who is the protector in the forest and norm of the whole world.

15

Avesta.

With oblations will I sacrifice unto him,
 The Angel Mithra, the strong,
 Helpful, most beneficent among the creatures.
 Him will I approach¹ with love² and homage.
 Unto him will I sacrifice with the audible Yasna-sacrifice and oblations.

Mithra, the lord of wide pastures. We sacrifice unto Mithra, the lord of wide pastures.

With milk provided with Haoma . . .
 And with rightly spoken words.

Of whomsoever' . . . unto both these males and these females we sacrifice.

15

Pahlavi. *zak¹ amāvand Yazat awzārōmand² dāmān³ rā sūt x⁴āstār Mitr⁴ izam pavan⁵ zōhr.⁶ zak⁷ Mitr li rā barā⁸ yehamtūnāt pavan⁹ ayāwārih¹⁰ u nyāyišn. pavan zak i¹¹ nigōšišnōmand¹² Yazišn¹³ (pavan¹⁴ Dastabar¹⁵ i¹⁶ Dēn¹⁷) Mitr¹⁸ frāx¹⁹gōyōt.¹⁹ pavan²⁰ zōhr²¹ Mitr²² frāx²³gōyōt²³ izam. pavan Hōm bisryā . . . zak-č rāst gōwišn. mavan min aītān . . . hanjamanikān zakarān u vakadān izam (Amahraspandān).*

15

Persian. *ān himmatī Izad 'azmatī xūd sud x⁴āstār paidāiš Mihr rā buzurg dāram. bah zūr ān Mihr. bar ān bah rasam barāy šikastan dušmanān u namāz burdan. urā buzurg dāram bah šanūdah Yazišn (az zabān Dasturān). bah zūr Mihr (Izad) rā buzurg dāram bah daraxt Hom bah gāv . . . bah rāst guftār guftan. kih az hastān . . . anjuman narān u nārīān rā buzurg dāram (ya'nī nar šurat u nārī šurathā Amšasfandān).*

15

Gujarati. *te ghaṇo hematdār ejmatī Ijad khalakne fāedāno cahanār Meher Ijadne (mahārc) jore karī ārādhū. (ane) dušmanone toḍvāne vāste ane nomāj karvāne vāste tehene pohocū. ane tehene ārādhū (Dinnā Dašturothā) Ijašne sābhline jangalnā pāsbān Meher Ijadne. jore karīne jangalnā pāsbān Meher (Ijadne) ārādhū Home karī jivāme karī . . . ane rāst bolve karī ārādhū. ke e raveše bijā (Ijado) kartā Ijašne dādar Hormajdnī bulandtar ane bchetar che . . . narnī suratnā ane mādānī suratnā (Fareštāvonā) anjumanne ārādhū.*

15

Pahlavi. I sacrifice with oblations unto the strong, resourceful Angel Mihr, [who is] the wisher [lit. intercessor] for gain on behalf of the creatures. May that Mihr come unto me for help and praise. [I sacrifice] unto Mihr of wide pastures, through the audible Yasna-sacrifice [performed] (by the Dastur of Religion). I sacrifice unto Mihr of wide pasture; with oblations. With Hom, with meat . . . as also with the true speech. Whomsoever among the existing ones . . . I sacrifice unto the assembly of the male and female (Archangels).

15

Persian. I venerate that brave Angel Mihr, the wonderful, himself the intercessor of gain unto the creation. [I venerate] Mihr with oblations. I approach him in order to defeat the enemies and offer praise. I venerate him through the Yasna-sacrifice [performed] (by the tongues of the Dasturs). I venerate the (Angel) Mihr with oblations, with the Hom plant, with cow's milk . . . and with the utterance of true speech. Whosoever among the existing ones . . . I venerate the assembly of the males and females (that is, the Archangels of male forms and female forms).

15

Gujarati. I praise with (my) oblations that very brave, wonderful Angel Mihr, who is the wisher of profit unto the creation. And I approach him in order to rout the enemies and offer homage. And I praise the Angel Mihr, the protector of the forest, with the Yasna-sacrifice heard (from the Dasturs of the Religion). I praise the (Angel) Mihr, the protector in the forest, with oblations, with Hom, with cow's milk . . . and with true speech. The Yasna-sacrifice unto the creator Ormazd is thus greater and better than that of other (Angels) . . . I praise the assembly of the (Angels) of male forms and of female forms.

3. Mah Nyaish

AVESTA, PAHLAVI, SANSKRIT, PERSIAN, AND GUJARATI TEXTS

○

Avesta. [The introductory passage does not occur in the Avestan text.]

○

Pazand. *pa nam i Yazdā. Hormazd i X^aadāe i awazūn gurz x^aarahe awazāyāt. Māh bōxtār Māh Izad bē rasāt. əž hamā gunāh . . . pa patit hōm.*

○

Pahlavi. *pavan¹ šēm i Yazdān Ōhrmazd X^aatā awzūnik. buzurgih u rōšnīh i Māh bōxtār awzūn yekvūnāt u zak Māh Yazat barā ayāwārīh i lenā barā yehamtūnāt. min hamāk viṇās . . . pavan patēt havām.*

○

Sanskrit. [. . .] *samastebhyaḥ pāpebhyaḥ . . . paścātāptena asmi.*

○

Persian. *bah nām Izad. Hormazd Xudāi rus afzūn buzurgī u rōšnī dar afzāyišn bād. Māh xāliš baxšandah rūzi kih Māh Izad barasād. az tamām gunāh . . . bah patit hastam.*

○

Gujarati. (*śaru karūc*) *Iajdā dānā Śāheh pote potāni mele peda thaelo varadhūno karnār che tenā nāme karī. bulandī ane rošnī Māhā bokhtārnī jiādā thāo (ane te māhārī madade) pohoco. hū tamām gunāhthā . . . tobā karī pācho farū cheū.*

3. Mah Nyaish

ENGLISH TRANSLATION OF THE AVESTA, PAHLAVI, SANSKRIT.
PERSIAN, AND GUJARATI VERSIONS

Avesta. [The introductory passage does not occur in the Avestan text.]

o

Pazand. In the name of God. May the majesty and glory of Ormazd, the beneficent Lord, increase! [Hither] may come the purifier Moon, the Angel Moon. Of all sins . . . I repent.

Pahlavi. In the name of God Ormazd, the beneficent Lord. May the greatness and splendor of the purifier Moon increase, and may that Angel Moon come for our help! Of all sins . . . I am penitent.

o

Sanskrit. [. . .] Of all sins . . . I am penitent.

o

Persian. In the name of God. May the greatness and glory of the beneficent Lord Ormazd increase! [Hither] may come the Angel Moon, the pure, giver of daily bread. Of all sins . . . I am penitent.

o

Gujarati. (I begin) in the name of God, the wise Lord, self-created, increaser. May the greatness and splendor of the purifier Moon increase (and) may he come (for my help)! From all sins . . . I turn back with repentance.

I

Avesta. *nəmō Ahurāi Mazdāi. nəmō Aməšaēibyō Spəntaēibyō. nəmō Mānhāi Gao.čidraēi. nəmō paiti.ditāi. nəmō paiti.diti.*

I

Pahlavi. *namāz¹ ō² Ōhrmasd (X^oatāe³). namāz⁴ ō⁵ Amahraspandān.⁶ namāz⁷ ō⁸ Māh ī⁹ gōspand¹⁰ tōxmak.¹¹ (ae¹² gōspand¹³ tōxmakih¹⁴ ān¹⁵ aeγ¹⁶ Vahuman¹⁷ u¹⁸ Māh u¹⁹ Gōšurun²⁰ kolā 3 gōspand²¹ tōxmak²² havōd.²³ zak²⁴ i²⁵ mavan²⁶ Vahuman mēnūk i²⁷ avēnāk²⁸ u²⁹ agriftār. u³⁰ min Vahuman barā Māh tāšēt³¹ yekavīmūnēt³² pavan³³ vēnākih³⁴ u³⁵ agriftārih.³⁶ u³⁷ min Māh barā³⁸ Gōšurun³⁹ tāšēt yekavīmūnēt⁴⁰ pavan vēnākih⁴¹ u griftārih.⁴² u⁴³ hamā⁴⁴ denō⁴⁵ dām u⁴⁶ dahišn rāyinišn⁴⁷ pavan⁴⁸ gōspanā⁴⁹ tōxmakih.⁵⁰ u⁵¹ gadō⁵² i⁵³ tōrān⁵⁴ u⁵⁵ tōxmak⁵⁶ gōspandān⁵⁷ barā⁵⁸ Māh pāyak yekavīmūnēt⁵⁹). namāz⁶⁰ pavan apar⁶¹ vēnišnīh u⁶² namāz pavan apar nikīrišnīh⁶³ (ae⁶⁴ amat⁶⁵ nikiram⁶⁶ af-at⁶⁷ xaditūnam⁶⁸ at⁶⁹ barā mekadrūnam⁷⁰ af-at namāz⁷¹ yedrūnam).*

I

Sanskrit. *namaḥ Svāmine Mahājñānine (Ahurmajdāya). namo Amarebhyo Gurutarebhyah (Amišāspantebhyah). namaś Candrāya paśubijāya. (asya paśubijatā evaṃ yat Gvahmanaś Candraśca Gorūpaṃ ca trayo 'pi paśubijāni santi. Gvahmanaḥ śūnyamūrtiḥ adṛśyo agrāhyaśca. Gvahmanācca Candro ghaṭitah asti dṛśyatayā agrāhyatayā ca. Candrācca Gorūpaṃ ghaṭitam asti dṛśyatayā grāhyatayā ca. samagrā iyaṃ sṛṣṭer dāteśca pravṛttiḥ paśubijatayā. śriśca gavām paśūnām Candrapadena asti). namaḥ upari-darśanatayā. namaḥ upari nirikṣanatayā (kila paśyāmas tvām nirikṣayamaḥ. pratikurmaḥ tvām namas kurmahe ca).*

I

Avesta. Homage unto Ahura Mazda. Homage unto the Archangels. Homage unto the Moon that has the seed of the Bull. Homage [unto the Moon] when looked at. Homage with the look.

I

Pahlavi. Homage unto Ormazd, (the Lord) Homage unto the Archangels. Homage unto the Moon that has the seed of cattle. (Know that its having the seed of cattle is this, that Bahman, the Moon, and Gosh, all three are of the seeds of cattle. Bahman [is] the invisible and intangible spirit. And from Bahman is formed the Moon, the visible and intangible [lit. with visibility and intangibility]. And from the Moon is formed Gosh, the visible and tangible [lit. with visibility and tangibility]. And the continuity of this entire animate and inanimate creation is through the medium of its seed-possessing nature of cattle. And the glory of Bull and the seed of cattle rest at the Lunar Mansion). Homage unto [thy] on-looking, and homage with [my] upward look (that is, when I look at thee, I see thee, I accept thee, [and] I do homage unto thee).

I

Sanskrit. Homage unto the Lord that has Great Knowledge (Ormazd). Homage unto the more than Venerable Immortal Ones (Archangels). Homage unto the Moon, having the seed of cattle. (His having the seed of cattle is in this manner that Bahman and the Moon and the form of the Bull, all three are [possessed of] the seeds of cattle. Bahman [is] formless, invisible, and intangible. From Bahman is made the Moon, the visible, yet intangible [lit. with visibility and intangibility]. From the Moon is made the form of the Bull, visible as well as tangible [lit. with visibility and tangibility]. The whole continuity of creation and distribution is through the instrumentality of the seed of cattle. The glory of herds and flocks of cattle is through the Lunar Mansion). Homage with our upward look. Homage with our gaze upward (that is, we see thee, we gaze at thee. We acknowledge thee and do homage unto thee).

I

Persian. *namāz Šahib mihtar dānā (ya'nī Hormazd rā). namāz bemarg u buzurgtar Amšāsfandān rā. namāz Māh gūsfand tuxm rā. (incanīn kih Bahman u Māh u Goš in har sih gūsfand tuxm hast. bah Bahman gharbī kih didah na šavad u giraftah na šavad u az Bahman Māh rā paidā kardah ast kih didah šavad u giraftah na šavad u az Māh gūsfand paidā kardah ast kih didah šavad u giraftah hām šavad. tamām kārubar in jahān rā ravāj dādan bah gūsfand tuxm. u nūr u xālīsī gāv u gūsfandān bah Māh Payah dāstah ast.) namāz kih az bālā mibīnad. u namāz kih mibīnam (u az bālā qabul mīkunī turā namāz kunam).*

I

Gujarati. *namūc Hormajdne. namūc Amšāspandone. ane namūc Māhātāb gošpand tokhmīne. (gošpand tokhmī tehene keheche je Behcman Amšāspand tathā Māhā Ijad tathā Goš Ijad e tarande Fareštānī kalab gošpand tokhmī kahūche šā vāšte je gāu gošpandnū tokham ane nur rošnī Māhā Pāc Behcštathī che). ane namūc tū uparthī dekhec tehene. ane namūc hū nēcethū tune dekhūc tehene.*

2

Avesta. *xšnaoθra Ahurahe Mazdā . . . staomi ašəm. frava-rāne Ahura. tkačšō. [Gāh.] Mānhahe Gao.čīdrahe. Gēušča ačvō.dātayā. gēušča pouru.sarədayā xšnaoθra . . . frasastayačča. yadā Ahu vairyo . . . viđvā mraotu.*

I

Persian. Homage unto the Lord who is the more than great, wise one (that is, unto Ormazd). Homage unto the immortal and more than venerable Archangels. Homage unto the Moon, having the seed of cattle. (In this wise that Bahman and the Moon and Gosh, all the three are [possessed of] the seed of cattle. Unto Bahman [is] invisibleness, who cannot be seen and cannot be felt, and from Bahman is created the Moon, that can be seen and not felt, and from the Moon are created the cattle that can be seen and likewise be felt. The giving of currency to the entire transaction of this world is through the seed of cattle. The splendor and purity of cattle and kine are held at the Lunar Mansion). Homage when thou lookest from above. And homage when I look [at thee] (and [since] thou acceptest from above, I do homage unto thee).

I

Gujarati. I venerate Ormazd. I venerate the Archangels. And I venerate the Moon that has the seed of cattle. (Its having the seed of cattle is this, that the Archangel Bahman and the Angel Mah and the Angel Gosh—the epithet of all these three Angels is ‘having the seed of cattle’ for the reason that the seed of the kine and cattle and [their] glory and light are through the Paradise of the Lunar Mansion). And I venerate thee, who lookest from above. And I venerate thee, whom I look at from below.

2

Avesta. Propitiation unto Ahura Mazda. . . . I praise righteousness. I proclaim . . . of Ahurian Faith. [Gah according to the period of the day.] Propitiation . . . glorification unto the Moon that has the seed of the Bull. Unto the sole-created Bull. Unto the Bull of many species. As [he is] the Lord that is to be chosen . . . let one who knows it pronounce it unto me.

2

Pahlavi. *šnāyēnūtārīh i Ōhrmazd . . . stayēm ahrākīh. franāmam . . . Ōhrmazd Dātistān. [Gāh.] Māh¹ i² gōspand tōxmak.³ Tōrā⁴ i⁵ ēvakdāt.⁶ u⁷ gōspand⁸ i⁹ pur sartak.¹⁰ šnāyēnūtārīh . . . frāč afrīnakānīh . . . čīgōn Ahu kāmāk . . . dāniš-
nīk yemalelūnam.*

2

Sanskrit. [The Sanskrit version omits the paragraph.]

2

Persian. [The Persian version omits the paragraph.]

2

Gujarati. *khushāl karūc Hormajdne . . . ane tārif karū rāstīnī. bujoragūthī padhū . . . Hormajdno Hokam. [Gāh.] Māhātāb gošpand tokhmīne ane Gāvīodādne ane tamām jātnā gošpandone khushāl karvāne vāšte . . . mašhur karū. je mišale Hormajdnī khāeš . . . e raveše khabar kahūc.*

3

Avesta. *nəmō Ahurāi . . . nəmō paiti.diti.*

3

Pahlavi. *namāz ō Ōhrmazd . . . namāz pavan apar nikīrišnīh.*

3

Sanskrit. *namaḥ Svāmine Mahājñānīne . . . namaḥ upari nirīkṣanatayā.*

3

Persian. *namāz Ṣaḥīb mihtar dānā . . . namāz kih mābinam.*

2

Pahlavi. [May there be] propitiation unto Ormazd. . . . I praise righteousness. I proclaim . . . of the Law of Ormazd. [Gah according to the period of the day.] For the propitiation . . . benediction [of the] Moon that has the seed of cattle. [Unto the] sole-created Bull. And [into the] cattle of every species. As is the desire of the Lord . . . I speak with knowledge.

2

Sanskrit. [The Sanskrit version omits the paragraph.]

2

Persian. [The Persian version omits the paragraph.]

2

Gujarati. I propitiate Ormazd . . . and I praise rectitude. I recite with exaltation . . . of the Commandment of Ormazd. [Gah according to the period of the day.] For the propitiation . . . I celebrate unto the Moon that has the seed of cattle, unto Gavyodad and unto the cattle of all species. As is the desire of Ormazd . . . so I announce.

3

Avesta. Homage unto Ahura Mazda. . . . Homage with the look.

3

Pahlavi. Homage unto Ormazd. . . . Homage with [our] upward look.

3

Sanskrit. Homage unto the Lord that has Great Knowledge. . . . Homage with our gaze upward.

3

Persian. Homage unto the Lord, who is the more than great, wise one. . . . And homage when I look [at thee].

3

Gujarati. *namūc Hormajdne . . . hū nacethā tune dekhūc tehene.*

4

Avesta. *kaṭ Mā uxšyciti. kaṭ Mā nərəfsaiti. pañca.dasa Mā uxšyciti. pañca.dasa Mā nərəfsaiti. yā hē uxšyastātō tā nərəfsas-tātō. tā nərəfsastātō yā hē uxšyastātasciṭ. kē yā Mā uxšyciti nərəfsaiti θwaṭ.*

4

Pahlavi. *čigōn amat¹ Māh vaxšēt. čigōn² amat³ Māh nirfsēt. 15⁴ amat⁵ Māh vaxšēt. 15⁶ amat⁷ Māh nirfsēt.⁸ (15⁹ yūm min gētikān¹⁰ kār u¹¹ karpak mekadrūnēt¹² u¹³ min mēnūkān¹⁴ mizd u¹⁵ pātdahišn¹⁶ u¹⁷ 15 yūm val¹⁸ mēnūkān kār u¹⁹ karpak²⁰ apaspārēt²¹ val²² gētikān mizd u²³ pātdahišn. nēwakih Māh i²⁴ pērōžkar²⁵ min 1 vad 15²⁶ yūm²⁷ min²⁸ mēnūkān nēwakih u frāx²⁹ih²⁹ mekadrūnēt³⁰ u³¹ min 1³² vad bundakih³³ i^{33a} 30 yūm pavan gētikān³⁴ xclkūnēt.³⁵ u³⁶ min zak³⁷ 1³⁸ yūm amat³⁹ nōk barā⁴⁰ awsun pavan Māh yehwūnēt⁴¹ vad bundakih i⁴² 30 yūm rōšnūh⁴³ u⁴⁴ nēwakih min mēnūkān mekadrūnēt⁴⁵ u⁴⁶ val gētikān⁴⁷ apaspārēt mizd u⁴⁸ pātdahišn⁴⁹). amat⁵⁰ valō⁵¹ vaxšēt⁵² ēstišnūh⁵³ (mavan Māh) valōšān⁵⁴ nirfsišn ēstišnūh⁵⁵ (mavan⁵⁶ apāxtarik⁵⁷ havōd⁵⁸ aēy⁵⁹ pavan ēstišnūh⁶⁰ apātaxšā⁶¹ yehwūnd). amat⁶² valō nirfsišn⁶³ ēstišnūh⁶⁴ (mavan⁶⁵ Māh) valōšān vaxšišn⁶⁶ ēstišnūh⁶⁷ (mavan apāxtarik⁶⁸ havōd⁶⁹ aēy pavan x⁷⁰rēškārīh⁷⁰ tuwānūktar⁷¹ havōd čigōn Haftorang⁷² u⁷³ Vanand u⁷⁴ Satvēs⁷⁵ u⁷⁶ Tištr⁷⁷). min⁷⁸ mavan amat⁷⁹ Māh vaxšēt u nirfsēt⁸⁰ i⁸¹ Lak Ōhrmazd.⁸² (af-aš⁸³ vičir⁸⁴ pavan⁸⁵ Dāmdat⁸⁶).*

4

Sanskrit. *katham Candrah pravardhate. katham Candrah kṣayati. pañcadaśa Candrah pravardhate. pañcadaśa Candrah*

3

Gujarati. I venerate Ormazd . . . Whom I look at from below.

4

Avesta. How does the Moon wax? How does the Moon wane? Fifteen [days] does the Moon wax. Fifteen days does the Moon wane. As long as [is] her waxing, so long the waning. So long [is] the waning, even as the waxing. Who [is it] through whom the Moon waxes [and] wanes, [other] than Thee?

4

Pahlavi. How does the Moon wax? How does the Moon wane? Fifteen [days] does the Moon wax. Fifteen [days] does the Moon wane. (Fifteen days it accepts deeds and merit of the earthly beings, and the reward and recompense of the heavenly beings; and fifteen days it consigns the deeds and merit to the heavenly beings, and reward and recompense to the earthly beings. From the first to the fifteenth day the good victorious Moon accepts goodness and abundance from the heavenly beings, and from fifteenth to the completion of thirtieth day it bestows [them] unto the earthly beings. And from the first day, when the new Moon waxes, up to the end of the thirtieth day, it accepts light and goodness from the heavenly beings, and consigns reward and grace to the earthly beings). When it (which is the Moon) waxes, they wane (that are the northern planets, that is, they become [lit. are] non-ruling in their stations). When it wanes (which is the Moon), they wax (that are the northern planets, that is, they become [lit. are] more powerful in their own function; such as Haftorang, Vanant, Satves, and Tishtar). Through whom O Ormazd, does the Moon that is Thine wax and wane? (The decree of this [is] in the Damdad).

4

Sanskrit. How does the Moon wax? How does the Moon wane? Fifteen [days] does the Moon wax. Fifteen [days] does

kṣayati. (pañcadaśadināni pṛthivīcārīṇām kāryāṇi puṇyāni ca pratikaroti paralokinām ca prasādan pañcadaśadināni paralokibhyaśca kāryāṇi puṇyāni ca sampādayati pṛthivīcārībhyaśca prasādan). yāḥ asya vṛddhīnām sthitayaḥ (kila yās Candrasya) teṣām avṛddhīnām sthitayaḥ (ye avākhtarīṇām pratīpāḥ santi yathā Haptoiringa-Vananta-Satauesa-Tistaraprabhṛtayaḥ kila sthitya arājāno bhavanti). avṛddhīnām sthitayo yā asya (kila yās Candrasya) teṣām vṛddhīnām sthitayaḥ (ye avākhtarīṇām pratīpāḥ santi kila satkāryatayā balavattarā bhavanti). kebhyaḥ yat Candrah pravardhate kṣayati ca. Te Ahuramazda. (asya vicāro Dāmdādēna).

4

Persian. *cūn Māh afzāyad u cūn Māh kāhad. pānzdah Māh afzāyad u pānzdah kāhad. (pānzdah rūs kār u kirfah īn jahān bāšandagān rā qabul kunad u musd ān jahān rā u pānzdah rūs kār u kirfah ān jahān rā dar Bahīšt sepārad u musd ān jahān īn jahān bāšandagān rā dar īn jahān baxšad). kih u afzūn mānad (ya'nī Māh) ēšān dar kāstan bamānad (kih muqābil u axtarān kih bad sitāragān hast cūn Haftorang u Vanant sitārah u Satvas u Tištar vaghayrah ya'nī bar āsmān hastand bā bē sūr and). u cūn bakāhad (ya'nī Māh) ēšān dar afzūnī bāšand (kih muqābil u axtarān ast ya'nī bah nekī sūrmānd bāšand). az kih Mah afzāyad [. . .] ay Hormazd. (byān u dar Dāmdād hast).*

4

Gujarati. *kem Māhātāb vadhec ane kem Māhātāb ghatec. pandar dan Māhātāb vadhec ane pandar dan Māhātāb ghatec. jēvāre Māhātābnī varadhī thācc tevāre tehenānī (iāne avākhtarī*

the Moon wane. (Fifteen days it [lit. he] accepts the acts and meritorious deeds of the earthly beings, and the grace of the heavenly beings; and fifteen days it causes the acts and meritorious deeds to pass unto the heavenly beings, and the grace unto the earthly beings). Those that are the stages of its waxing (that is, of the Moon) [the same] are the stages of the waning of those (who, like Haftorang, Vanand, Satves, and Tishtar are opposed to the northern planets; that is, they become non-ruling through their position). The stages which are of its waning (that is, the Moon's) are the stages of waxing on the part of those (who are opposed to the northern planets; that is, they become stronger through good deed). Through whom does the Moon wax and wane? [It is] for Thee, O Ormazd. (Discussion of this [is] in [lit. through] Damdad).

4

Persian. When does the Moon wax (and) when does the Moon wane? Fifteen [days] does the Moon wax (and) fifteen [days] does it wane. (Fifteen days it accepts the acts and meritorious deeds of the inhabitants of this world and the reward of [those of] the next [lit. that] world; and fifteen days it commits the acts and meritorious deeds of this world to Paradise and bestows the reward of the next world on the inhabitants of this world in this world.) When it remains waxing (that is, the Moon), they remain waning (who, like Haftorang, the star Vanant, Satves, Tishtar, and so forth, are adversaries of the northern planets that are the evil stars; that is, they become unruling in heaven). And when it wanes (that is, the Moon) they remain waxing (who are the adversaries of northern planets, that is, they become powerful through righteousness). Through whom does the Moon wax, [. . .] O Ormazd? (Description of it is in Damdad).

4

Gujarati. How does the Moon wax and how does the Moon wane? Fifteen days does the Moon wax and fifteen days does the Moon wane. When there happens the waxing of the Moon,

šetārāni) ghaṭati thāec. (*avākhtari šetārā te ceār che. tenā nām Teštar, Šatueš, Vanant ane Haptorang che. e ceāro šetārāni kalab che*). *jevare Māhātāb ghaṭato jāec tevāre tehenāni (iāne avākhtari šetārāni) varadhū thāec. e Hormajd tāhāro Māhātāb sā thakā vadhec ane ghaṭec. (eheno javāb Dāmdād Našakmā che)*.

5

Avesta. *Mānhəm Gao.čidram ašavanəm ašahe ratum yaza-maide. taṭ Mānhəm paiti.vaēnəm. taṭ Mānhəm paiti.vīsəm. raoxšnəm Mānhəm aiwi.vaēnəm. raoxšnəm Mānhəm aiwi.vīsəm. hištənti Aməša Spənta x^oarəno dārayeinti. hištənti Aməša Spənta x^oarəno baxšənti zəm paiti Ahura.ḍatəm.*

5

Pahlavi. *Māh i¹ gōspand² tōxmak³ ahrav i⁴ ahrākih rat i⁵zam⁶. zak⁶ Māh pavan madam⁷ vēnišnūh⁸ zak⁹ Māh pavan madam¹⁰ patirišnūh.¹¹ rōšnūh¹² i¹³ Māh pavan¹⁴ apar¹⁵ vēnišnūh rōšnūh¹⁶ i¹⁷ Māh¹⁸ pavan apar¹⁹ patirišnūh.²⁰ yckavīmūd²¹ Amahraspandān²² gadā²³ yaxsenund.²⁴ yckavīmūd²⁵ Amahraspandān²⁶ gadā xelkūd²⁷ pavan samik²⁸ madam²⁹ Ōhrmazd dāt (bēn zak³⁰ samān³¹ amat³² nōk yehvūnct).*

5

Sanskrit. *Candram paśubijam puṇyātmakam puṇyagurum ārādhaye. tayā Candrasya upari nirikṣanātayā tayā Candrasya upari pratikaranātayā dīptimataś Candrasya upari nirikṣanātayā dīptimataś Candrasya upari pratikaranātayā. tiṣṭhanti Amara Gurutarāḥ śriyam grhṇanti. tiṣṭhanti Amara Gurutarāḥ*

there happens the waning of them (that is, of the northern stars). (The northern stars are four. Their names are Tishtar, Satves, Vanant, and Haftorang. These four stars have this epithet). When the Moon wanes, there happens the waxing of them (that is, of the northern stars). 'Through what, O Ormazd, does your Moon wax and wane? (The reply to this is in the Damdad Nask).

5

Avesta. We sacrifice unto the Moon that has the seed of the Bull, the righteous and master of righteousness. Now I look at the Moon. Now I present myself to the Moon. Now I behold the brilliant Moon. I present myself to the brilliant Moon. There stand up the Archangels, they hold the glory. There stand the Archangels, they bestow the glory upon the earth created by Ahura.

5

Pahlavi. I sacrifice unto the Moon that has the seed of cattle, the righteous, master of righteousness. [Unto] the Moon with the upward look, the Moon with its acceptance from above. [Unto] the brightness of the Moon with its upward look, the brightness of the Moon with its acceptance from above. There stand the Archangels, they hold the glory. There stand the Archangels, they bestow the glory upon the earth given by Ormazd, (at that time when [the Moon] becomes new).

5

Sanskrit. I propitiate the Moon that has the seed of cattle, which is the soul of righteousness, the master of righteousness. [Homage] through the looking above at the Moon, through the acceptance above of the Moon, through the looking above at the shining Moon, through the acceptance above of the shining Moon. There stand the Immortal, more than Venerable Ones, [and they] lay hold of the glory. There stand the Immortal, more than Venerable Ones (Archangels), [and they] shower the glory upon

(*Amišāspintāh*) *śrīyam varṣanti prthivyām upari Ahurmajdadat-tāyām (antas tasmin samaye yadā navanavataro bhavati).*

5

Persian. *Māh gūsfand tuxm kirfahgar u az kirfah buzurg rā buzurg dāram. vaqti kih Māh az bālā binad u vaqti kih Māh qabūl kunad vaqti kih rošan Māh nigirad u vaqti kih rošan Māh qabūl kunad bāšand Amšāsfindān u nūr gīrand bāšand Amšāsfindān u nūr baxšand bar jahān Hormazd paidā kardah (ān zamān kih nū u nūtar bēd).*

5

Gujarati. *Māhātāb gošpand tokhmī aśo aśoie karī bujorag che tehene āradhū. jēvāre Māhātābnū uparthī jovū thācc jēvāre Māhātābnū uparthī kabul karvū thācc jēvāre rošan Candarmāhnū uparthī jovū thācc ane rošan Candarmāhnū uparthī kabul karvū thācc tevāre Amšāspando ubhā rahine (Māhātābnā) nurne sanghrec ane Amšāspando ubhā rahi te nu, ne Hormājdni pedā kidheli jamīn upar bakhśec.*

6

Avesta. *āaī yaī Mānhəm raoxšne tāpayeiti mišti urvaranəm zairi, gaonənəm saramaēm paiti sēmāda usuxšyeiti. antarə-mānhāšča prənō.mānhāšča višaptadāšča. antarə.mānhəm ašavanəm ašahe ratūm yazamaide. prənō.mānhəm ašavanəm ašahe ratūm yazamaide. višaptadəm ašavanəm ašahe ratūm yazamaide.*

6

Pahlavi. *adīn amat¹ Māh rōšn tāpēt mēšak urvar zarēn² (aēy tar³) (mavan⁴) pavan sarmay pavan⁵ madam⁶ zamīk lālā vaxšēnd⁷. pavan⁸ andarmāh u⁹ purmāh u¹⁰ Višaptas¹¹. andar-*

the earth created by Ormazd, (at the very time that it becomes ever more new).

5

Persian. I honor the Moon that has the seed of cattle, the meritorious and great through merit. At the time when the Moon looks from above and at the time when the Moon accepts, at the time when the bright Moon looks and at the time when the bright Moon accepts, there stay the Archangels and seize the light, there stay the Archangels and bestow the light upon the world created by Ormazd, (at the time when it becomes new and more than new).

5

Gujarati. I praise the Moon that has the seed of cattle, the righteous, the great through righteousness. When the Moon's looking from above takes place, when the Moon's accepting from above takes place, and the bright Moon's looking from above takes place, and the bright Moon's accepting from above takes place; then there stand the Archangels and collect the light (of the Moon), and there stand the Archangels and bestow that light on the earth created by Ormazd.

6

Avesta. When the Moon warms with its light, then the golden-colored plants always¹ grow up together from the earth in the spring. [We sacrifice unto] the new-moon days, the full-moon days, and the intervening seventh day. We sacrifice unto the new-moon, the righteous, master of righteousness. We sacrifice unto the full-moon, the righteous, master of righteousness. We sacrifice unto the intervening day, the righteous, master of righteousness.

6

Pahlavi. At the time when the Moon shines bright, ever green (that is, moist) [become] the trees (which) grow up on earth in spring. Unto the new-moon, full-moon, and Vishaptatha.

māh i¹² ahrav¹³ ahrākih rat izam¹⁴ (pañcak¹⁵ i¹⁶ fratum¹⁷ šapīr). purmāh¹⁸ ahrav¹⁹ ahrākih²⁰ rat izam²¹ (pañcak i²³ diñkar²⁴ šapīr²⁵). Višaptas²⁶ i²⁷ ahrav²⁸ ahrākih rat izam²⁹ (pañcak³⁰ i³¹ sitīkar³² šapīr³³).

6

Sanskrit. *tato yat Candrah diptimān tapate sadāiva vanas-patayo haritavarṇāḥ (kila sārdhraturā) vasantamāse upari pṛthivyām unmlanti. antarācandro vā (pañcakasya yāḥ prathamasya uttamasya) sampūrṇacandro vā (pañcakasya dvitīyasya uttamasya) Visaptatho vā (pañcakasya yāḥ tṛtīyasya uttamasya). antarācandram puṇyātmakam puṇyagurum ārādhaye. sampūrṇacandram puṇyātmakam puṇyagurum ārādhaye. Visaptatham puṇyātmakam puṇyagurum ārādhaye.*

6

Persian. *ān zamān kih Māh rošan tābad hamīšah dār u daraxt sabz rang bah zamān bahār bar zamūn tābad. andarmāh (kih pañj rūz auwal bihtar) u purmāh (kih pañj rūz digar bihtar) u Višaptah-tah Māh (pañj rūz sadigar bihtar). andarmāh kirfahgar kirfah buzurg rā buzurg dāram. purmāh kirfah ravān kirfah buzurg rā buzurg dāram. Višaptah-tah kirfah ravān kirfah buzurg rā buzurg dāram.*

6

Gujarati. *ane jevāre rošan Māhātāb (khub) roṣṇā apēc tevāre tamām jāhādḥ hamēse śabaj rangnā (iāne līlā rehcc). ane bāhārnā rutmā andarmāhā (te śud 1 thā te śud 5 laginā Candarmāhāne keheche) ane purmāhā (te śud 6 thā śud 10 laginā Candarmāhāne keheche) ane Višapetathā Māhā (te śud 11 thā te śud 15 laginā Candarmāhāne keheche) thā jamīn upar (jāhādḥ) varadhī thāec. e jchevo andarmāhā aśo aśoie karī bujarag che tehene ārādhū ane*

I sacrifice unto the new-moon, the righteous, master of righteousness (the first five good [days]). I sacrifice unto the full-moon, the righteous, master of righteousness (the second five good [days]). I sacrifice unto Vishaptatha, the righteous, master of righteousness (the third five good [days]).

6

Sanskrit. At the time when the bright Moon shines, the green-colored (that is, the very moist) trees always unfold on earth in the months of spring. Either the new-moon (that of the first-best five) or the full-moon (of the second-best five) or the Vishaptatha (that of the third-best five). I propitiate the new-moon that has the soul of righteousness, [which is] the master of righteousness. I propitiate the full-moon that has the soul of righteousness, [which is] the master of righteousness. I propitiate the Vishaptatha that has the soul of righteousness, [which is] the master of righteousness.

6

Persian. At the time when the bright Moon shines, the green plants and trees always grow on earth in the time of spring. The new-moon (that of the first better five days) and the full-moon (that of the second better five days) and Vishaptatha (the third better five days). I honor the full-moon, the meritorious, the great, through merit. I honor the full-moon, of meritorious soul, the great through merit. I honor Vishaptatha of meritorious soul, the great through merit.

6

Gujarati. And when the bright Moon gives (much) brilliance, then all trees always remain of verdant color (that is, green). And in the spring-season from the new-moon (the Moon from the first to the fifth day is so called) and the full-moon (the Moon from the sixth to the tenth day is so called) and the Moon Vishaptatha (the Moon from the eleventh to the fifteenth day is so called)—from [these] there happens an increase of trees on the earth. I praise the full-moon, the righteous, the great through

purmahā ašo ašoic kari bujarag che tehene ārādhū ane Višapatatha (Māhā) ašo ašoie kari bujarag che tehene ārādhū.

7

Avesta. *yazai Mānshēm Gao.čidrēm barēm račvantēm x^aarə-nanuhantēm afnanuhantēm tafnanuhantēm varəčanuhantēm xštā-vantēm ištavantēm yaxštavantēm saokavantēm zairimyāvantēm vohvāvantēm barēm baššazēm.*

7

Pahlavi. *yēsbexūnam¹ Māh i² gōspand³ tōxmak⁴ bar i⁵ rāyōmand i⁶ gadōmand i⁷ awrōmand (aēy⁸ amat⁹ awr¹⁰ madam¹¹ yātūnēt¹² pavan rās i¹³ valō) i¹⁴ tāpišnōmand¹⁵ (aēy¹⁶ garmak¹⁷) varčōmand¹⁸ (aēy¹⁹ dānāk²⁰) i²¹ xštāōmand²² ištōmand²³ (aēy²⁴ bar i²⁵ gōspandān²⁶ yehabūnēt) i²⁷ ničōdišnōmand²⁸ (kār²⁹ i³⁰ dēnā³¹) sūtōmand (aēy³² bar i³³ mayā³⁴ urvar³⁵ yehabūnēt³⁶) sabžōmand³⁷ (aēy³⁸ sabž³⁹ vabidūndak⁴⁰ zamūk⁴¹ aēy⁴² zamūk⁴³ tar⁴⁴ yaxsenunēt⁴⁵) vēh⁴⁶ āpātīk⁴⁷ dātār i⁴⁸ bar i⁴⁹ bēša-zēnitār⁵⁰ (hamāk⁵¹ āpātīk i⁵² šapīr yal⁵³ yehabūnēt⁵⁴).*

7

Sanskrit. *ārādhaye Candram paśubijam vibhaktāram śud-dhīmāntam śrīmāntam abhravāntam (kila abhrāṇi āyānti prabhāvena asya) tāpavāntam (kila uśmaguṇayuktam) kriyāvāntam (jñānitaram ityarthah) lakṣmīvāntam lakṣmīvāntam (kila ṛddheḥ paśūnām dātāram) vīcāravāntam (kāryanyāyānām) lābhavāntam (kila phalapākasya jalavanaspatīnām dātāram) haritavarṇavāntam (kila pṛthivīm sārdrataram karoti) uttamasamṛddhīmāntam vibhaktāram ārogyatākaram.*

7

Persian. *buzurg dāram Māh gūsfand tuxm baxšandah rayomand xurahmana rā abrmānd (ya'nī abr āyand taba'a u) āb*

righteousness. And I praise the full-moon, the righteous, the great through righteousness. I praise (the Moon) Vishaptatha, the righteous, the great through righteousness.

7

Avesta. I will sacrifice unto the Moon that has the seed of the Bull, the bestower, radiant, glorious, possessed of water,¹ possessed of warmth, possessed of knowledge, possessed of wealth, possessed of riches, possessed of discernment, possessed of weal, possessed of verdure, possessed of good,² the bestower, the healing.

7

Pahlavi. I sacrifice unto the Moon that has the seed of cattle, the bestower, full of radiance, full of glory, full of clouds (that is, cloud comes in its proper way through [it]), full of warmth (that is, heat), learned (that is, wise), full of wealth, full of riches (that is, it gives fecundity to cattle), full of skill (in deeds of judgment), full of profit (that is, it gives fruition to water-plants), green (that is, it makes the earth moist, that is, it keeps the earth moist), giver of good prosperity, the bestower, the healer (it does give good prosperity unto all).

7

Sanskrit. I propitiate the Moon that has the seed of cattle, the dispenser, bright, glorious, possessing clouds (that is, clouds come through its lustre), possessing warmth (that is, endowed with the quality of heat), possessing activity (more wise, that is the meaning), possessing riches, possessing fortune (that is, giver of prosperity to [lit. of] cattle), discerning (the laws of duty), possessed of gains (that is, giver of the ripening of fruit unto the water-plants), possessing green color (that is, it makes the earth more moist), possessing excellent affluence, the distributor, the healer.

7

Persian. I honor the Moon that has the seed of cattle, the bestower, the brilliant, the glorious; possessing clouds (that is,

dārandah (ya'nī garm xāšiat) tadabbar (ya'nī dānātār in m'ani) nūr dārandah xizānadār (ya'nī nūr gūsfandān rā dahandah) andēša nek dārandah (kār u 'adl) sūdmand (ya'nī pūr puxtān rā u āb dahandah daraxtān) sabz rang (ya'ni jahān sar sabz kunad) nek ganj dārandah u ham baxšandah tandurustī dahandah.

7

Gujarati. *ane Mahatāb gošpand tokhmā bakhšešno karnār (rojinā) hišāno āpnār ane khālēš ane nurmand ane vādalmānd (te Māhābokhtārno elkāb che ane em kehche je tamām vādāl je āvec ane jāec te Māhābokhtārni madadgārīthī che) tathā tābešmand (iāne garam) ane dānā ane jebāi bharelō lakhašmīno šāheb ane nek andešāno karnār (insāfnā kāmmā) ane fāedemand (jamīnne) hī rākhnār neāmatno āpnār rojīno bakhāšnār ane tandarustīno āpnār che tene ārādhū.*

8

Avesta. *ahe raya x^aarənanəhača
təm yazəi surunvata Yasna
Mānhəm Gao.čīdrəm zaodrəbyō.
Mānhəm Gao.čīdrəm ašavanəm ašahe ratəm yazamaide
Haomayō gava . . .
arš.uxdaēibyasča vərəžibyō.
yeiəhe hātəm . . . tqšča tāšča yazamaide.*

8

Pahlavi. *pavan sak¹ i² val³ rāy u⁴ gad⁵ i⁶ Māh⁶ (amat-
am⁷ rāy u gad⁸ i⁸ Māh⁹ ayāwār yekvūnāt¹⁰). val³ yezbe-
xūnam¹¹ pavan sak i¹² nigōšišnōmand¹³ Yazīšn¹⁴ pavan¹⁵ Dēn¹⁶
Dastabar¹⁷ Māh i¹⁸ gošpand tōxmak. pavan zōhr¹⁹ Māh²⁰ i²¹*

the coming of the clouds is under his control), keeping lustre (that is, the quality of warmth), the deliberate (more wise, that is the meaning), keeping light, the treasurer (that is, giver of glory unto the cattle), keeping good consideration ([in] action and justice), possessing gains (that is, giver of full ripening and water unto the trees), green (that is, it makes the surface of the earth green), keeping good affluence and bestower (of the same), the healer.

7

Gujarati. And I praise the Moon that has the seed of cattle, the bestower, the giver of the portion (of earnings), and pure, and bright, and possessed of clouds (that is the epithet of the Moon, and they say that it is through the help of the Moon that all clouds come and go), and possessed of heat (that is, warm), and wise, and full of honor, lord of fortune, and discriminative (in the acts of justice), possessed of gain, keeping (the earth) green, giver of affluence, bestower of earnings, and healer.

8

Avesta.

For his radiance and his glory

I will sacrifice unto him, the Moon that has the seed of the Bull,

With the audible Yasna-sacrifice and with oblations.

We sacrifice unto the Moon that has the seed of the Bull, the righteous, master of righteousness,

With milk provided with Haoma . . .

And with rightly spoken words.

Of whomsoever among male beings . . . unto both these males and these females we sacrifice.

8

Pahlavi. Owing to his radiance and glory [I sacrifice] unto the Moon (so that the radiance and glory of the Moon may be my help). I sacrifice unto him, the Moon that has the seed of cattle, with the audible Yasna-sacrifice [performed] (by the

*gōspand tōxmak*²² *i*²³ *ahrav i*²⁴ *ahrākīh*²⁵ *rat yezbexūnam*²⁶
pavan Hōm bisryā . . . zak-č rāst gōwišn. mavan min aītān
. . . hanjamanīkān zakarān u vakadān izam (Amahraspandān).

8

Sanskrit. *asya śuddhayā śriyā ca enam ārādhaye śrūyamāna-*
ijisnyā Candram paśubijam (śuddhayā śriyā ca Candrasahāyinyā
śrūyamānaijisnyā gurumukhena). prāṇaiś Candram paśubijam
punyātmakam puṇyagurum ārādhaye Homavṛkṣeṇa gavā . . .
satyoktābhiṣca vāṇibhiḥ. ye vidyamānebhyaḥ . . . samavāyikān
tān [tānsca] tāśca ārādhaye. (kila narastriākṛtin Amīśāspintān).

8

Persian. *bah ray u xurah urā buzurg dāram bah šanīdah*
Yazišn. Māh gūsfand tuxm ray u xurah Māh yāri u šanīdah
Yazišn (bah dahān Dasturān). bah zūr Māh gūsfand tuxm kirfah
ravān kirfah buzurg rā buzurg dāram bah daraxt Hom bah gāv
. . . bah rāst guftār guftan. kih az hastān . . . anjuman
narān u nāriān rā buzurg dāram (ya'ni nar šūrat u nāri šūrathā
Amīšāsfandān).

8

Gujarati. [The paragraph does not occur in the Gujarati version.]

9

Avesta. *yasnəmča . . . āfrināmi Mānhahe Gao.čidrahe Gōušča*
aēvō.dātayā gōušča pouru.sarədayā.

Dastur of the Religion). I sacrifice unto the Moon that has the seed of cattle, the righteous, master of righteousness, with oblations, with Hom, with meat . . . as also with the true speech. Whomsoever among the existing ones . . . I sacrifice unto the assembly of the male and female (Archangels).

8

Sanskrit. Owing to his brightness and glory I sacrifice unto the Moon that has the seed of cattle, with the audible Yasna-sacrifice (with the brightness and glory which attend upon the Moon, with the audible Yasna-sacrifice through the mouth of the teacher). I sacrifice unto the Moon that has the seed of cattle, of righteous soul, the master of righteousness, with oblations, with the Hom tree, with cow's milk . . . and with the truly-spoken words. Whosoever among the existing ones . . . those males and females combined I propitiate (that is, the Archangels of male and female forms).

8

Persian. On account of his righteousness and purity, I venerate him with audible Yasna-sacrifice,—the brightness and purity and help of the Moon that has the seed of cattle, with the audible Yasna-sacrifice (through the mouths of the Dasturs). I venerate the Moon that has the seed of cattle, of meritorious soul, the great through merit, with oblations, with the Hom plant, with cow's milk . . . and with the utterance of true speech. Whosoever among the existing ones . . . I venerate the assembly of the males and females (that is, the Archangels of male forms and female forms).

8

Gujarati. [The paragraph does not occur in the Gujarati version.]

9

Avesta. I bless the sacrifice . . . of the Moon that has the seed of the Bull, of the sole-created Bull, of cattle of all species.

9

Pahlavi. *yazišn . . . afrinam Mah¹ i² gōspand tōxmak
Tōrā³ mēnūk⁴ i⁵ evakdāt⁶ gōspand pur sartak.*

9

Sanskrit. *ijisnīmca . . . āśirvādayāmi Candraya paśubijāya
Gave ca Atodātāya paśubhyaśca sampūrnajātibhyah.*

9

Persian. *du'a'i yazišn . . . Mah gūsfand tuxm rā u Gāvryodād
rā u gūsfand tamān sardak rā.*

9

Gujarati. *ijaśne . . . dovā karū Māhātāb gośpand tokhmīne
ane Gāvriodādne ane tamām jātnā gośpandone.*

10

Avesta. *dasta aməm vərəθraçnəmca
dasta gēuš x^oāθrō.nahūm
dasta narəm pourutātəm
stāhyanəm vyāxananəm
vanatəm avanəmnanəm
hadra.vanatəm hamrəθē
hadra.vanatəm duš.maiyuš
stē rapatəm čidra.avanəhəm.*

10

Pahlavi. *af-amān¹ yehabūnēt² amāvandih³ u pērōžkarih⁴.
af-amān yehabūnēt⁵ bisryā u⁶ x^oatsūrīh (aēy mām⁷ lāmā⁸ bāt
af-amān min⁹ mandavam i¹⁰ nafšē yehvūnāt¹¹). af-amān yeha-
būnēt¹² zak¹³ i¹⁴ gabrān pur rawišnīh¹⁵. (frazand¹⁶) i¹⁷ kabed
stāyītār (aēy ēšān nēwak xavītūnēt stāyītār¹⁸). hanjamanīk¹⁹
(aēy²⁰ hanjaman²¹ nēwak xavītūnēt²² kartan²³) vānītār²⁴ ēšān²⁵
avānītār²⁶ aēš²⁷ valē²⁸ pavan hakanin vānītār²⁹ dušmanān³⁰*

9

Pahlavi. I bless the sacrifice . . . for the Moon that has the seed of cattle, the sole-created Bull, the cattle of all species.

9

Sanskrit. I bless the sacrifice . . . for the Moon that has the seed of cattle, the sole-created Bull, the cattle of all species.

9

Persian. The blessing of the sacrifice . . . [be] upon the Moon that has the seed of cattle, Gavyodad, and the cattle of all species.

9

Gujarati. I bless the sacrifice . . . unto the Moon that has the seed of cattle, and Gavyodad, and the cattle of all species.

10

Avesta. Give strength and victory.
Give a satisfactory supply¹ of cattle.
Give a multitude of men,
Steadfast, belonging to the assembly,
Vanquishing, not vanquished,
Vanquishing adversaries at one stroke,
Vanquishing enemies at one stroke,
Of manifest² help unto the blessed.

10

Pahlavi. Give unto us courage and victory. Give unto us meat and our own [earned] meal (that is, may there be bread unto me; may [it] be from my own thing [i. e. earned by self-exertion]). Give unto us fully developed men. [Give unto us] (offspring) that is a great thanks-giver (that is, who knows well how to praise), who is of the assembly (that is, who knows well how to form an assembly), vanquishing others [but] none van-

(do⁸¹ do amat⁸² pavan 1 bār yehamtūd⁸³ aš stūb⁸⁴ tuvān yehvūd⁸⁵ kartan) pavan⁸⁶ hakanin vānūtār⁸⁷ dušmanān (ae anēr⁸⁸ aīt⁸⁹ mavan handčand⁴⁰ yemalelūnēt⁴¹). amat⁴² yehamtūnēt ō ayāwārih i⁴³ ēšān aš pētākēnēt rāmišn⁴⁴ (aēy-aš⁴⁵ pavan jivāk rāmišn i⁴⁶ min zak mandavam⁴⁷ barā nikizēt⁴⁸).

10

Sanskrit. [The paragraph does not occur in the Sanskrit version.]

10

Persian. marā dehad himmat u firūzī u marā dehad gāv u an cih nān (ya'nī marā x^oēš bād ya'nī hamīšah bād). u marā dchand pūr rošni mardān (ya'nī farzand) kih bisyār sitāyiš kunand (u anjuman bakunad kih anjuman rā ham nek basitāyad u anjuman xūb kardan dānad) u dušmanān sadār (agar hast vas dušman bagūyad kih mā hastam tavānā bazadan dušmanān) šikandah dušmanān (ya'nī ēšān rā bah ašoi x^oēš šikand) šikanandah dušmanān u hamistārān u bah yakbāragī šikanandah dušmanān. kih barasand bah yārī kih ēšān rā pai.lā bakunad rāmišnī (baham-anjā rāmišnī az ēšān barasad).

10

Gujarati. (e Māhābokhtār) mahane āp hemat ane fatehemandī ane mahane āp mähārī halāl mehenatthī (pedā kidhelū) khānū tathā roṭī ane ghaṇā beṭānā farjand tarīfne lāeknā anjumannā karnār ane (dušmanone) tālnār ane nahī toḍnār (ašo lokone) ane ekbāragī tālnār dušmanone ane ek martabe toḍnār baḍ naiatnā dušmanone ane (nekonī) madade pohocnār ane (necone) jāher rāmašnī pedā karnār (chevā farjando mahne āp).

11

Avesta.

Yazata pouru.x^oarənanha

quishing him, at once vanquishing the enemies (when two [enemies] come at a time they are [not] able to paralyze him), at once vanquishing the enemies (that is, the ill-disposed ones; there is some one who says several). When he comes to the help of others it manifests joy unto him (that is, he at once beholds joy from that thing).

10

Sanskrit. [The paragraph does not occur in the Sanskrit version.]

10

Persian. Unto me may it give strength and victory, and unto me may it give cattle and that which is bread (that is, may it be of my own; that is, may it always be). And unto me may it give full manifestation of men, (that is, an offspring) that praises much, and forms an assembly, (that likewise praises the assembly, and knows well to form an assembly), and [is] the smiter of enemies (if there are many enemies, even then he is able to say, 'I am capable of smiting the enemies'), conqueror of enemies, (that is, he conquers them through its own righteousness), conqueror of enemies and adversaries and conqueror of enemies at once. Who would come for help, and would cause joy unto them (joy may come unto them in all places through them).

10

Gujarati Give unto me, (O Moon), courage and victory and give unto me food and bread (procured) by my honest labor, and many male offspring, worthy of praise, makers of assembly, and remover (of the enemies) and non-smiter (of the righteous people), and at once remover of the enemies and smiter of wicked enemies at a stroke, and helper of the righteous, and manifestor of joy (unto the righteous)—(give such children unto me).

11

Avesta. Ye Angels full of glory!

*Yazata pouru. bažšaza
 čidra vō buyārəš masānā
 čidra vō zavanō. savō
 čidrəm bōit̃ yūžəmčit̃ xʰarəno
 yazəmnāi āpō dāyata.*

II

Pahlavi. *Yazat pur gadā Yazat¹ pur bēšazēnitarih² pētākīh³
 i⁴ lakūm yehvūnāt⁵ (aēγ lakūm-č⁶ pētaktar⁷ yehvūnēt⁸). pavan⁹
 pētākīh¹⁰ lakūm pavan¹¹ karitūnišn¹² sutimand¹³ (amat¹⁴ denā
 mandavam ētōn vabidūnyēn¹⁵) pavan pētākīh yehvūnēt¹⁶ lakūm¹⁷.
 gadā¹⁸ mayā¹⁹ yehabūnēt. an²⁰ gadā rā yezbexānam (aēγ²¹)
 mayā i²² Dāitīk²³.*

II

Sanskrit. [The paragraph does not occur in the Sanskrit version.]

II

Persian. *Isad pur xurah u Isad pur tandurusti marā paida
 bāšand (ya'nī az har kaš marā paidātar bāšand barāy murād
 barasand) u ān kih sūdmand hastand. (in ham ēdūn bakunand) kih
 marā zāhir bāšad u šumā xurah hamišah badalūd. u ān xurah
 rā buzurg dāram man kih āb Dāiti.*

II

Gujarati. *ane Ijad nur bharelo tathā Ijad ghañi tandarostino
 apnār (mahane) jāher thāo ane tamo fāedemand (Ijad) cheo (te
 mahane) morādne vāste jāher thāo (ane e cīj e ravešakaro) je
 mahane tamārū bujarag nur jāher thāe. te Ābedāitīnā nurne
 arādhū (Ābedāiti te ek nadīnū nām che ke te nadī Irāngavej
 schernī najdik veheti che).*

Ye Angels full of healing!
 Manifest be your greatness,
 Manifest be those of you who help when invoked.
 Ye waters give indeed just your own
 Manifest glory unto the worshipper.

II

Pahlavi. Ye Angels full of glory! ye Angels full of healing! may there be your manifestation (that is, be ye indeed more manifest)! Through your manifestation [be] full of profit by [our] invocations. (Do this thing in such a manner) [that] you be manifest [unto us]. Give the glory of your waters. I sacrifice unto that glory (that is) [of] the waters of Daiti.

II

Sanskrit. [The paragraph does not occur in the Sanskrit version.]

II

Persian. Ye Angels full of glory and ye Angels full of healing! be manifest unto me (that is, may ye all be manifest unto me for the fulfilment of my desires), and ye who are full of profit. (And likewise do it in this manner) that ye be manifest unto me, and always give the glory. And I honor that glory, which is of the waters of Daiti.

II

Gujarati. And O Angel full of glory and Angel giver of much weal, be thou manifest (unto me) and do you, O (Angel) who are possessed of gain, be manifest (unto me) for my hope, (and do this in such a manner) that your great glory may become manifest unto me. I praise the glory of Abedaiti (Abedaiti is the name of a river which flows near the district [lit. city] of Iranvej).

4. Aban Nyaish

AVESTA, PAHLAVI, PERSIAN, AND GUJARATI TEXTS

[The Sanskrit version of this Nyaish is missing.]

O

Avesta. [The introductory passage does not occur in the Avestan text.]

O

Pazand. *pa nām i Yazdā. Hormazd i X^oadāe i awazūnī gurz x^oarahe awazāyāt. Āvq Arduisūr Bānū bē rasāt. az hamā gunāh . . . pa patit hōm.*

O

Pahlavi. *pavan¹ šēm i Yazdān. Āpān Arduisūr Bānūk² pavan³ (ayāwārīh i⁴ lenē) barā⁵ yehamtūnāt. min hamāk vīnās . . . pavan patīt havōm.*

O

Persian. *bah nām Izad. Hormazd Xudāi rūz afzūn buzurgī u rōšnī dar afzāyišn bād u Ābān Arduisūr Bānū bah yārī barasad. az tamām gunāh . . . bah patit hastam.*

Gujarati. *(šaru karūc) Iajdā dānā Šāheb pote potām mele peda thāelo varadlūno karnār che tenā nāme kari. bulandī ane nur Āvā Arduisūr Bānūnū jiādā thao (ane te mähārī madade pohoco). hū tamām gunāhthī . . . tobā kari pācho farū cheū.*

Avesta. *apām vanuhinām Mazda.đatanām. Arəduyā apo Anāhitayā ašaonyā. vispanāmča apām Mazda.đatanām. vis-*

4. Aban Nyaish

AVFSTA, PAHLAVI, SANSKRIT, PERSIAN, AND GUJARATI VERSIONS

[The Sanskrit version of this Nyaish is missing.]

o

Avesta. [The introductory passage does not occur in the Avestan text.]

o

Pazand. In the name of God. May the majesty and glory of Ormazd, the beneficent Lord, increase! [Hither] may come Banu Aban Ardivisur. Of all sins . . . I repent.

o

Pahlavi. In the name of God. May Banu Aban Ardivisur come (for our help)! Of all sins . . . I am penitent.

Persian. In the name of God. May the greatness and glory of the beneficent Lord Ormazd increase, and may Banu Aban Ardivisur come for help! Of all sins . . . I am penitent.

o

Gujarati. (I begin) in the name of God, the wise Lord, the self-created, maker of increase. May the greatness and brightness of Banu Aban Ardivisur increase (and may she come for my help)! From all sins . . . I turn back with repentance.

Avesta. Unto the good waters, created by Mazda. Unto the waters of Aredvi Anahita,¹ the righteous. Unto all waters created

*panqm̃a urvaranqm̃ Mazda.dātanqm̃. xšnaoθra . . . frasasta-
yazēa. Yada Ahu vairyo . . . vidvā mraotu.*

I

Pahlavi. *mayā i¹ šapir Ōhrmazd² dāt. Ardvīsūr³ mayā⁴ i⁵
Anast ahrav⁶. u⁷ harvisp⁸ mayā i⁹ Ōhrmazd dāt (ēvakartakih¹⁰).
u¹¹ harvisp¹² urvar¹³ Ōhrmazd dāt¹⁴. pavan šnāyēnitārih . . .
frač afrīnakānih. čīgōn Ahu kāmāk . . . dānišnik yemalelūnam.*

I

Persian. *āb veh Mazd dād rā kih Ardvīsūr āb xāliš ašōi rā.
u tamām āb Hormazd paidā kardah. u tamām āb kih dar
daraxtān ast urā xušnūd kunam . . . āškār kunam. cun murād
Xudāi . . . bah bulandī marā bagūi.*

I

Gujarati. *pāni behetar Hormajdnū pedā kīdhelū Arduisurnū
pāni ghanū khālēs ane pāk che tehene ane Hormajdnā pedā kī-
dhelā tamām pānīne ane Hormajdnā pedā kīdhelā tamām urvarone-
bhī khusāl karvāne vāste . . . mašhur karū. je mišale Hormajdnī
khālēs . . . e raveše khabar kahūc.*

Avesta. *mraoθ Ahuro Mazdā Spitamāi Zaraduštraī. yazazša
mē hīm Spitama Zaraduštra yam Arədvīm Sərəm Anāhitam*

*pərəθn. frākam bažsazyam
vī.dažvəm Ahurō.īkaēšəm
yesnyəm anuhe astavaite
vahmyəm anuhe astavaite
ādn.frađanəm āsaonīm
vəndwō.frađanəm āsaonīm
gaēθō.frađanəm āsaonīm*

by Mazda. Unto all plants created by Mazda. Propitiation . . . glorification. As he is the Lord that is to be chosen . . . let one who knows it pronounce it unto me.

I

Pahlavi. Unto the good waters, created by Ormazd. Unto the waters of Ardisur Anahit, the righteous. And unto all waters, created by Ormazd (all together). And unto all plants created by Ormazd. For the propitiation . . . benediction. As is the desire of the Lord . . . I speak with knowledge.

I

Persian. Unto the good waters created by Mazda, which are the pure, holy waters of Ardisur. And unto all waters created by Ormazd. And I propitiate . . . manifest unto all waters that are in the trees. As is the desire of the Lord . . . speak unto me loudly.

I

Gujarati. I announce . . . for propitiating Ardisur's good waters, which are very pure and holy and unto all waters created by Ormazd and even unto all trees. As is the desire of Ormazd . . . so I announce.

2

Avesta. Ahura Mazda spake unto Spitama Zarathushtra: 'Mayest thou sacrifice for me,¹ O Spitama Zarathushtra, unto her who is Aredvi Sura Anahita,

The wide-expanding, the healing,
Foe to the demons, of Ahura's Faith,
Worthy of sacrifice in the material world,
Worthy of prayer in the material world,
Life-increasing, the righteous,
Herd-increasing, the righteous,
Fold-increasing, the righteous,

šæŕtō.frādanqm ašaonim
daiiḥu.frādanqm ašaonim.

2

Pahlavi. *guft-aš*¹ *Ōhrmazd*² *val Spitāmān*³ *Zaratušt*⁴. *yez-*
*bexūnih*⁵ *li*⁶ (*berat*⁷ *rā*⁸) *ae*⁹ *Spitāmān*¹⁰ *Zaratušt*¹¹. (*yez-*
*bexūn*¹²) *mayā*¹³ *i*¹⁴ *Arduisūr*¹⁵ *Anast havōt*¹⁶ (*Anastihš*¹⁷ *hanā*¹⁸
*aēy pavan*¹⁹ *anastih*²⁰ *zak*²¹ *jivak*²² *Starpāyak*²³ *yekavimūnēt*²⁴)
*pur frāc*²⁵ *rafiar* (*aēy*²⁶ *kola jivak bēn*²⁷ *vazlūnēt*²⁸) *i*²⁹ *bēšazē-*
nūtār (*aēy*³⁰ *mandavam*³¹ *yal*³² *bēšczenēt*³³) *u*³⁴ *yūt Šēda*³⁵
*(aēy-aš Šēda*³⁶ *levat*³⁷ *lūt*) *Ōhrmazd Dātistān*³⁷ (*aēy-aš Dēnā*³⁸
*zak i*³⁹ *Ōhrmazd*) *i*⁴⁰ *yazišnōmand* *ō*⁴¹ *ax'an*⁴² *i*⁴³ *astōmand*⁴⁴
*(aēy*⁴⁵ *mandavam i*⁴⁶ *yehabūnēt*) *i*⁴⁷ *nyāyišnōmand*⁴⁸ *ō*⁴⁹ *ax'an*⁵⁰
*i*⁵¹ *astōmand*⁵² (*aēy*⁵³ *yātakgōwih*⁵⁴ *vabidūnd*⁵⁵) *i*⁵⁶ *jān frāx'enī-*
*tār*⁵⁷ *ahrav* (*min*⁵⁸ *x'āstak*⁵⁹) *i*⁶⁰ *ramak frāx'enūtār*⁶¹ *ahrav*⁶²
*(anšūtā*⁶³) *i*⁶⁴ *gēhān frāx'enūtār*⁶⁵ *ahrav*⁶⁶ (*gōspand*⁶⁷) *x'āstak*⁶⁸
*frāx'enūtār*⁶⁹ *ahrav x'āstak*⁷⁰ (*huzuštān*⁷¹) *i*⁷² *matā frāx'enūtār*⁷³
*ahrav*⁷⁴ (*pavan*⁷⁵ *ēvakartārih*⁷⁶).

2

Persian. *guft Hormazd Spitmān Zartušt rā. buzurg dārī*
(duxtār) marā ay Spitmān Zartušt kih āb Arduisūr wēžah rā kih
bah gāt xūd qāim (u bah jāi pāk kih Sitarpāy mimānad) bisyār u
darās u zūd ravandah (ya'nī har jā bašavad) u tandurusti bax-
šandah (ya'nī har cis rā tandurust badārad) u az Div judā (ya'nī
b-u hic Div nīst) u Dād Hormazd dārandah (ya'nī Dād u canānci
Dād Hormazd) sasāvār buzurg dāstan andar jahān (ya'nī cizi
dādan) u sasāvār namās burdan andar jahān (ya'nī jādangōi Dīn
kardan) jān darāzi baxšandah ašōān u ganj gūsfand afzāyandah
ašō mard mulk afzāyandah ašō mard u matā' gūsfandān afzāyan-
dah ašō (matā' ya'nī rama) deh afzāyandah ašō (bah yakbāragih).

Wealth-increasing, the righteous,
Country-increasing, the righteous.'

2

Pahlavi. Ormazd said unto Spitman Zartusht: 'Sacrifice unto my (daughter), O Spitman Zartusht. (Sacrifice) unto the waters of Ardisur Anahit (her being called Anahit is this, that owing to her purity she is stationed at the Star Mansion), very onward-moving (that is, she penetrates into every place), the healing (that is, she does heal persons), and apart from the Demon (that is, there is no Demon with her), of the Law of Ormazd (that is, her Law is that of Ormazd), full of sacrifice in the material world (that is, bestowing a gift), full of praise in the material world (that is, interceding for good work), life-increasing, the righteous, (increaser of riches), increaser of the flocks (of men), the righteous, increaser of the settlements, the righteous, increaser of the riches (of cattle), (the riches of the worthy), increaser of the city, the righteous, (all together).'

2

Persian. Said Ormazd unto Spitman Zartusht: 'Offer praise unto my (daughter), O Spitman Zartusht, the water Ardisur, the pure, who by her own nature is abiding (and stays in the holy place, the Star Mansion), going far and wide and swiftly (that is, she reaches all places), bestower of healing (that is, she keeps everything in health), and apart from the Demon (that is, there is no Demon with her), and holding the Law of Ormazd (that is, the Law and everything whatsoever of the Law of Ormazd), worthy of praise in this world (that is, for offering something), and worthy of paying homage in this world (that is, of interceding for the good works of the Religion), giver of long life unto the righteous, and increaser of the riches of cattle of the righteous man, increaser of the country of the righteous man, and increaser of the stock of cattle, the righteous, (the stock, that is, the flocks), increaser of the village, the righteous, (all at once).'

2

Gujarati. *Hormajde kahū Jartošt Aspantamāne ke e Špetmān Jartošt te je māri Arduisur khālēš ane ghañi setāb āgal cālñār tandarusūñi apñār Devthi judi ane Hormajdno (iāne māhāro) Insāf ane Hokam rākhnārī che ane jehānmā ijašne karvāne lāek ane e jehānmā nīāes karvāne lāek che teheni iāne Arduisurni āradhanā kar ke e jivñi varadhñi karnār ašo ane ādamīnā tōlāñi varadhñi karnār ašo ane jehānni varadhñi karnār ašo ane khajāno (ane gošpand) ne jiāde karnār ašo ane šeherni varadhñi karnār ašo che.*

3

Avesta. *yā vīspanqm aršnqm xšudrā yaoždadāiti*
yā vīspanqm hāirišinqm
zqθai garwqn yaoždadāiti
yā vispā hāirišiš huzamitō dadāiti
yā vīspanqm hāirišinqm
dāitīm radwīm paēma ava.baraiti.

Pahlavi. *mavan harvisp¹ gušnān zak² i³ šusr⁴ yōždasrih⁵*
yehabūnēt⁶ (aēy amat⁷ dakyā⁸ u⁹ xūp u¹⁰ lā levatā xōn¹¹ u¹² rīm
barā yātūnēt¹³ pavan rās¹⁴ i¹⁵ valā¹⁶). mavan¹⁷ harvisp¹⁸ vakadān¹⁹
pavan serxūnišn²⁰ o²¹ gawr²² yōždasrih²³ yehabūnēt²⁴ (aēy amat²⁵
bār²⁶ i²⁷ tanid āpustan yehvūnēt pavan rās i²⁸ Ardvīsūr²⁹). mavan
harvisp³⁰ vakadān pavan sāyisn³¹ huserxūnišn³² yehabūnēt³³
(aēy³⁴ amat³⁵ frārōn³⁶ u³⁷ xūp barā yātūnēt pavan³⁸ rās i³⁹ valā.
hama⁴⁰ vakadān rā gās frazand serxūnišn⁴¹ min āsān⁴² u bēša-
sišn⁴³ serxūnišn⁴⁴ xelkūnēt u 2 frazand u 3 frazand ēvakartakih
levatā ham barā yātūnēt pavan ayāwār⁴⁵ i Ardvīsūr⁴⁶). mavan
o⁴⁷ harvisp⁴⁸ vakadān zak i⁴⁹ dātiha (čand⁵⁰ āpāyēt) frārōn (aēy⁵¹
basim) pēm madam yedrūnyēn⁵². (zak⁵³ aiš mavan nišā levatā
šoi nafšā min pēmān yehvūnd zak nišādan rā handčand pēm āpāyēt
vad čand frārōn basim barā yātūnēt).

2

Gujarati. Thus said Ormazd unto Spitman Zartusht: 'O Spitman Zartusht, praise my Ardisur who is pure and much onward-moving, giver of health, apart from the Demon, and keeper of Ormazd's (that is, my) Justice and Command, and worthy of offering sacrifice in this world, and worthy of offering praise in this world, who is the increaser of life, the righteous, and the increaser of the flocks of men, the righteous, and the increaser of the world, the righteous, and the increaser of riches (and cattle), the righteous, and increase of the city, the righteous.'

3

Avesta. Who purifies the seed of all males.

Who purifies the wombs of

All females for bearing.

Who makes all females have easy childbirth.

Who bestows upon all females

Right [and] timely milk.

Pahlavi. Who gives purification unto the seeds of the youths (that is, pure and good; and it is through her that it comes without blood and impurity). Who gives purification unto the wombs of all women for delivery (that is, it is through Ardisur that they become pregnant for the second time). Who gives easy delivery to all women, at the time of birth (that is, it is through her that [the child] comes in a proper and good condition. She bestows upon all women easy and healthy delivery at the time of childbirth, and it is through the help of Ardisur that two and three children come together at one time). Who brings unto all women proper (as much as is needed) and timely (that is, good) milk. (The woman who has approached her own husband gets the required quantity of timely good milk).

3

Persian. *kih tamām javānān rā pākī manī baxšad (ya'nī šusr pāk u bē xūn āyad bah rāh u). u tamām zanān rā bah vaqt zādan zihdān ēšān rā pākī badehad (ya'nī dīgar bār ābastan šavad bah rāh Ardvīsūr). kih tamām zanān rā bah vaqt zādan xūb zādani badehad (kih nēk u xūb farzand bayāyad bah rāh u). kih ān tamām zanān rā candān kih bāyad u nēk (ya'nī) šīr xūš baxšad.*

3

Gujarati. *je tamām maradomī manī (iāne dhāt) ne pākī bakhšec. ane je tamām mādāvonā kamalne pākī āpec (ke bijivār te farjand janec te ehenī madatthū). ane je tamām oratone nek janvū bakhšec (iāne farjand jantī vakhat āšānī bakhšec). ane je tamām oratone inšāfne rāhe (jeṭlū joie teṭlū) khub dudh bakhšec.*

4

Avesta

*masitəm dūrāt frasrūtəm
yā asti avavaiti masō
yadā vīspā imā āpō
yā zēmā paiti fratačainti
yā amavaiti fratačaiti
Hukairyat hača barəzanhat
aoi Zrayō Vouru.kašəm.*

4

Pahlavi. *mas¹ zak² (i² Ardvīsār³) i⁴ dur⁵ frač nāmīk (aēγ-aš⁶ šēm⁷ dur⁸ jīvāk⁹ vaslūt¹⁰ yekavīmūnēt aēγ¹¹ šēm i valō bēn kola šatr u kola vilāyat u bēn hamā gēhān ēīgōn Ardvīsār¹² frač aiš lūt) mavan ait (aēγ-aš¹³) zak¹⁴ hand¹⁵ masīh¹⁶ čand¹⁷ valōšān harvisp¹⁸ mayā mavan pavan¹⁹ zamīk madam²⁰ frač tačēnd²¹ havōt²² (Ardvīsār²³ mayā min aparīk²⁴ mayā²⁵*

3

Persian. Who gives pure semen unto all youths (that is, pure and bloodless seed originates through her). And who gives purity unto the wombs at the time of delivery (that is, it is through Ardisur that they become pregnant for the second time). Who gives easy delivery unto all women at the time of delivery (it is through her that good and fair children are born). Who bestows upon all women the required quantity of good, (that is) pleasant milk.

3

Gujarati. Who bestows purification upon the seed (that is, semen) of all males. And who gives purification unto the wombs of all females (it is through her [Ardisur's] help that she gives birth of offspring for a second time). And who gives good delivery unto all women (that is, bestows ease at the time of child-delivery). And who bestows plentiful milk in just measure (as much as is needed) upon all women.

4

Avesta. The great, far-famed,
Who is as much in greatness
As all these waters
That run along on this earth.
Who, the strong one, flows forth
From the height Hukairya
To the Sea Vourukasha.

4

Pahlavi. The great (Ardisur) who is of a far-famed name (that is, her name has reached distant places; that is, no one's name has so far reached in every city and every district, and in all the world, as that of Ardisur), whose (that is, hers) is as much greatness, as that of all the waters that flow on the earth (the waters of Ardisur are greater than all other waters, except

*mas*³⁶ *ait*³⁷ *yuūt min Arwand u*³⁸ *Arwand*³⁹ *levatā*⁴⁰ *Ardivisūr*⁴¹
*u*⁴² *Ardivisūr*⁴³ *levatā Arwand ham*⁴⁴ *la*⁴⁵ *vaxdūnt yekavīmūnēt*
*mavan pavan amāvandih*⁴⁶ *frač tačēt*⁴⁷ *min Hukar*⁴⁸ *i*⁴⁹ *buland*
*madam*⁵⁰ *zak*⁵¹ *i*⁵² *Zray i*⁵³ *Frax^v kart*⁵⁴.

4

Persian. *mihtar ān (Ardivisūr) kih dur ravad u bakunad nām*
(ya'nī nām u bah jāi dur šudah ast) kih hast (ya'nī urā) candān
mihtari candān kih urā bar zamin har jā kih raftah bāšad (ya'nī
Ardivisūr mihtar az tamām āb judā az Arang cih kih Arang bā
Ardivisūr yak jā nist ān az Ardivisūr judā ast) kih bah himmat
xūd durtar ravad az (kūh) Hukar (nām) kih buland ast bah
Zarāpparānkard.

4

Gujarati. *ane bujorag (Ardivisūr) dur lagī ghaṇī nāmdār ane*
je bijā tamām pāṇī je e jamīn ūpar bulandīthī cāleā che te kartāne
(Ardivisūr) moṭī bujorag che je Hukare (nāmnā pāhaḍnī) bulandī-
thī Jareheravakaś Dariāmā hemate karī āgal cālec.

5

Avesta.

yaozanti vīspē karanō
Zrayā Vouru.kašaya
ā vīspō maiḍyō yaozaiti
yaṭ hiš aoi fratačaiti
yaṭ hiš aoi fražgaraiti
Arədvī Sərə Anāhita.
yeiše hazarəm vairyanəm
hazarəm apa.γžāranəm
kaščiṭča aēšəm vairyanəm
kaščiṭča aēšəm apa.γžāranəm
čadwarə.satəm ayarə.baranəm
hvaspāi nairə barəmnāi.

Arang, and Arang does not unite together with Ardivisur, neither Ardivisur with Arang), who flow onward with might from the great Hukar to the Sea Vourukash.

4

Persian. That more than great (Ardivisur), which goes far and is known by name (that is, her name has reached distant places), who is (that is, unto her) [is] so much greatness that she flows over all parts of the earth (that is, Ardivisur is greater than all waters, with the exception of Arang, since Arang is not in one place with Ardivisur; she is apart from Ardivisur), who goes farther through her own courage, from the high (mount) Hukar (by name) to the Sea Vourukash.

4

Gujarati. And the great (Ardivisur) is much known afar, and (Ardivisur) is much greater than all other waters that flow upon this earth with greatness, who courageously moves along from the heights (of the mount named) Hukar into the Sea Vourukash.

5

Avesta. All the shores around the Sea Vourukasha
Are in commotion,
The whole middle is bubbling up
When she flows forth unto them,
When she streams forth unto them,
Aredvi Sura Anahita.
To whom belong a thousand lakes,
To whom a thousand outlets;
Anyone of these lakes
And any of these outlets
[Is] a forty days' ride
For a man mounted on a good horse.

5

Pahlavi. *māvan āyozēt¹ harvisp kanārak i² Zray i³ Frax⁴ kari⁴ (aēγ barā kōfēnēt⁵) o⁶ harvisp⁷ ān⁸ miyān⁹ āyozēt¹⁰ (aēγ¹¹ barā rečēt¹²) māvan¹³ o¹⁴ valōšān madam¹⁵ frāč tačēt¹⁶ (pavan evakartakih) māvan¹⁷ o¹⁸ valōšān madam frāč rečēt (pavan evakartakih) Ardvīsūr¹⁹ Anast²⁰. māvan bēn zak 1000 var 1000²¹ āpxāhak²² (var zak²³ māvan-aš min²⁴ xān²⁵ āpxāhak²⁶ zak²⁷ māvan-aš²⁸ bēn²⁹ laxvār yekavīmūnēt bēn zak Ardvīsūr³⁰ ait³¹ māvan³² zak³³ Zray³⁴ yemalelūnēt³⁵ aēγ³⁶ denō Ardvīsūr³⁷ rā 1000 var ait u kolā evak evak var 1000—1000 āpxāhak ait. min zak 1000 āpxāhak mayā rečēt u tačēt. zak mayā bēn Vahišt yekavīmūnēt. min zak mayā aēγ āpxāhak mayā harvisp gēhān madam tačēt). katārčae³⁸ min³⁹ valōšān varān⁴⁰ katārčae⁴¹ min⁴² valōšān āpxāhakān⁴³ (aēγ⁴⁴ dōi⁴⁵) pavan⁴⁶ 40 yūm yedrūnišn māvan⁴⁷ zak⁴⁸ hvasp gabrā⁴⁹ yedrūnišn⁵⁰ min⁵¹ kōstak⁵² (ait⁵³ māvan min hamāk⁵⁴ kōstak⁵⁵ yemalelūnēt⁵⁶).*

5

Persian. *bapayvand u bah tamān kinārah Zarahparānkard (ya'ni bakubad) u ān tamām āb rā bapayvand kih ān bar ēšān zyādahravad bah judāi kih ham bar cšān zyādah ravad bah hamrahā Ardvīsūr wēšah. kih andar yak hasār nāv xānhā u darmiyān hasār nāv dānhā andar ān jā bās istad (ya'ni dar ān jā Ardvīsūr hast kih darmiyān Zarahparānkard guyaud). harkudām az ān tah xānhā u harkudām az ān nāv dānhā bah cihal rūš barad savār bar asp tēs raftār savār šudah bah yak sū (u ham mīguyand kih bah har cahār sūh baravad).*

5

Gujarati. *ane je tamām Jarchevarkaš Dariāne kināre fari valec ane tamām (darīā) ne darmedān jāi pohocēc ke te Ardvīsūr khālēt bijā (tamām pānī) ūpar jiāde cālec ke je bijā (pānī) ūpar (ekbārgī) hajare gofāo tathā hajare morione darmedān ghaṇī buland vhec. te gofāo madheno ekako gofo ane te morio madhenī ekakī mori (chevī moṭī chī) je khub ghodāno šavār (tehenī andar ceāre taraf ghodō dodāuco jāc) te dan ceālīse pelī taraf pohoci sake.*

5

Pahlavi. Who stirs up all the shores of the Sea Vourukash (that is, treads upon [them]), who stirs up the whole middle (that is, flows forth), who flows beyond those [waters] (together), who flows beyond those [waters] (together)—Ardvisur Anahit. Whose are a thousand lakes, and a thousand outlets (a lake is that whose [waters flow] from the canal, an outlet is that whose [waters] flow lack into that Ardvisur; there is some one who says, in the Sea; that is, that Advisur has a thousand lakes, and each lake has a thousand outlets. The waters run and flow from these thousand outlets. That water is stationed in Paradise. It is from this that the water, that is, the waters of the outlets flow over all the earth). Any one of these lakes and any one of these outlets (that is, both) take forty days for a man with a good horse to take him from its shore (there is some one who says from all the shores).

5

Persian. She touches all shores of Vourukash (that is, treads upon [them]), and she touches all the waters, and she flows more swiftly than other [waters], whether apart or together with them, she, the pure Ardvisur. She merges into a thousand underground channels and a thousand canals (that is, Ardvisur is in that place which is called the interior of Vourukash). It takes forty days for a rider of a swift horse to go in one direction (and they also say, in all four directions) of every one of these underground channels and every one of these canals.

5

Gujarati. And who encircles all the shores of the Sea Vourukash and reaches into all (seas)—that pure Ardvisur flows onward more than (all other waters)—and who flows more mightily than other (waters) into a thousand caves and a thousand drains (all at once). Every one of these caves, and every one of these drains (is so great), that a rider of a good horse, (who goes galloping in every direction), can reach the other side in forty days.

6

Avesta. *aiihāšča mē aēvanhā āpō
apa.γžārō vījasaiti*

*vīspaiš aoi karšvaṇ yaīš hapta. aiihāšča mē aēvanhā āpō
hamada ava.baraiti
haminmīča zayanmīča.
hā mē āpō yaoždadaiti
hā aršnaṃ xšudrā hā xšadrinaṃ garəwa hā xšadrinaṃ paēma.*

6

Pahlavi. *ān¹ li ēvak min āpān² mavan āpxāhak³ barā⁴ ye-
hamtūnēt⁵ pavan (xavītiḥ aēγ⁶ tarih) madam⁷ ō harvisp⁸ haft
kišvar.⁹ zak i¹⁰ li ēvak mīn¹¹ xānān¹² (min¹³ āpxāhān¹⁴) amat¹⁵
ō ham yedrūnyēn (aēγ ēvatum¹⁶ yedrūnyēn¹⁷) pavan hāmīn¹⁸
pavan-č samastān.¹⁹ ān²⁰ li mayā²¹ yōždāsrinēt²² (aēγ dakyā²³
yaxsenunēt²⁴) zak²⁵ i²⁶ gušnān²⁷ šusr²⁸ ān²⁹ vakadān³⁰ gawr³¹
zak³² i³³ vakadān³⁴ pēm.³⁵*

6

Persian. *ān kih yak az āb man ast az nāvānhā barasad
tamāmī bah haft kišvar zamīn. u ān kih yak az āb man ast ān
tamām barad (kih šahmā barad) bah garmā u ham bah sarmā. ān
āb marā pāk (ya'nī xāliš bakunad) ān manī javānān rā u ham
ān zahdān rā.*

6

Gujarati. *te morio madhenī ek morinū māhārū paṇi tamām je
hafta kešvar jamīn mā (tarī tājagīne vāste) pohocec ane te nālāvo
madhenu ek nālānū māhārū pānī tāhādmā tathā hunālāmā (ekhlū
potānī jāte) cālū jācc. ane te māhārū pānī te je jovānomī manī
(iāne dhāt che) tehene tathā te je oratonā kamal che tene tathā te je
oratonū dudh che tene pāk rākhec.*

7

Avesta. *yām azəm yō Ahurō Masdā hizvārəna usbaire fradaðān
nmānaheča vīsaheča zantōušča dainhōušča.*

6

Avesta. And the outflow of this
 One water of mine penetrates
 unto all the seven zones. And [the outflow] of this one water
 of mine

Flows continuously
 Both summer and winter.

She purifies my waters,
 she [purifies] the seed of males, the wombs of females, the milk
 of females.

6

Pahlavi. That one of my waters of the outlets comes forth
 (with greenness, that is, freshness) over all the seven regions.
 That one of my canals (and that one of my outlets) flow equally
 (that is, flow most singly) during summer as well as during
 winter. That water of mine purifies (that is, keeps pure) the
 seeds of males, the wombs of females, the milk of females.

6

Persian. That one water of my canals goes to all the seven
 regions. And that one water of mine flows equally (flows boldly)
 in summer and in winter. And that water of mine purifies (that
 is, cleanses) the seed of the youths as well as the wombs of
 women.

6

Gujarati. The waters of one of those of my ditches, reach all
 the seven regions (for giving freshness and health); and the
 waters of one of those of my channels keep flowing (singly of its
 own accord) both in winter and in summer. And those my
 waters purify the seed (that is, semen) of youths, and the wombs
 of women, and the milk of women.

7

Avesta. Whom I, Ahura Mazda by movement of tongue [?]
 brought forth for the furtherance of the house, village, town, and
 country.

7

Pahlavi. *li¹ mavan Ōhrmazd havōm ān² (li Ardvīsūr³) rā⁴ bulandtar⁵ jivāk⁶ li⁷ burtam⁸ frādahišnīh⁹ denō¹⁰ mān u¹¹ (frādahišnīh) zak¹² i¹³ vis¹⁴ (pavan frādahišnīh¹⁵) zak¹⁶ i¹⁷ zand (pavan¹⁸ frādahišnīh) zak¹⁹ i²⁰ mata.*

7

Persian. *urā man kih Hormazd hastam bah jāyagāh buland burdaham buland az in xānah u ham az maḥallat u ham az šahr u ham az dih.*

7

Gujarati. *ke hū je Hormazd cheū te me gharnī tathā mohlānī tathā gāmnī tathā sehernī varadhīnī karnār (Arduīsūr Bānū) che tehene bulandīthī bulandī apīc.*

8

Avesta. *yā ahmāt Staota Yasnya srāvayeni Ahunəmča Vairīm srāvayeni Ašəmča Vahištəm husravāni apasča varuhiš yaoz-dadāne hadra ana Gādwya vača 'Garō nmāne Ahurō Mazdā jasaṭ paōiryō' dadat ahmāt taṭ avat āyaptəm.*

8

Pahlavi. *stāyišn¹ōmand an² (li Ardvīsūr³) Yazīšn⁴ōmand an⁵ (li Ardvīsūr⁶) u⁷ Ahunvar⁸ srav⁹ōmand¹⁰ ān¹¹ (li Ardvīsūr¹²) u¹³ ahrākīh¹⁴ pahlum¹⁵ husrav¹⁶ āwāyišn¹⁷ōmand¹⁸ ān¹⁹ (li²⁰ Ardvīsūr²¹) (u²² mayā i²³ Ardvīsūr²⁴ šapīr²⁵) pōdās²⁶ bun²⁷ srāv denō Gās-ān²⁸ barā²⁹ yezbexūd u stāyišn³⁰ vabidūd³¹ (pētākīh hānā³² havōd ar³³ min Gāsān³⁴ srav stāyišn³⁵ vabidūnik rā) Garōt-mān³⁶ (mān³⁷ i³⁸) Ōhrmazd pavan fratum pētāk kart³⁹ barā ychamtūnēt⁴⁰ u⁴¹ ychabūnēt⁴² denō rā (zak i⁴³ Ardvīsūr⁴⁴) etōn⁴⁵ kāmāk ayāftan⁴⁶ (ō⁴⁷ ychamtūnēt⁴⁸ ayāwārīh⁴⁹).*

7

Pahlavi. I, who am Ormazd, have carried that (Ardivisur of mine) to my more than exalted place for the furtherance of the house, (for the furtherance) of the village, (for the furtherance) of the town, and (for the furtherance) of the country.

7

Persian. I, who am Ormazd, have carried her to a lofty place, loftier than this house, this street, and even than the city, and also than the country.

7

Gujarati. I, who am Ormazd, have given greatness through greatness unto (Banu Ardivisur) who is the increaser of the house, and of the street, and of the village, and of the city.

8

Avesta. Inasmuch as I shall henceforth recite the Staota Yasna, and shall recite the Ahuna Vairya, and shall pour forth¹ [?] the Asha Vahishta, and shall purify the good waters with [lit. together with] that Gathic word 'Ahura Mazda attained first in the Abode of Praise'—she will therefore give me reward.

8

Pahlavi. That (Ardivisur of mine) is worthy of praise, that (Ardivisur of mine) is worthy of the Yasna-sacrifice, and that (Ardivisur of mine) is worthy of the recital of Ahunvar, and that (Ardivisur of mine) is worthy of the good words of righteousness, and she deserves the purification of (the waters of the good Ardivisur), [unto] those who offer sacrifice and praise with these Gathic words, (this becomes manifest, that is, whosoever offers praise [unto Ardivisur] through the Gathic words), attains to the Abode of Praise, (the abode) of Ormazd that was first manifested, and (Ardivisur) gives unto him the attainment of his wishes, (and comes to his help).

8

Persian. *kih hast sazāvār sitāiš u buzurg dāštan u az Ahunvar sitūdan sazāvār sazāvār ašōi bartar suxn guftan u āb veh pāk kardan bā suxn Gāšā (ya'ni Avastā) buzurg xānah Hormazd kih aval paidā kardah ast barasad bah sitāiš u āyift.*

8

Gujarati. *ke je tārif ane Ijašne karvāne lāek ane Ahunavarnā šakhun padhve karī tārif karvāne lāek ane buland ašōinā šakhun tathā nek šakhune karī padhvāne lāek che (ane ekbārgī) e Avaštāne šakhune (iāne e Nīāzēš padhve) karī behetar pānīne je kōi ārādhe te marād Hormajdnā pehelā pedā kidhelā Garothmānmā pohoce ane tethī tehene ē raveše morād ane neāmat (Avā Arduisurthī) hāsel thāe.*

9

Avesta. *ahe raya x^oarəmanhača
təm yazāi surunvata Yasna
təm yazāi huyašta Yasna*

*ana buyā zavanō.sāsta. ana buyā huyaštara. Arədvīm Sūrəqm
Anāhitəqm ašaonīm zaodrəbyō. Arədvīm Sūrəqm Anāhitəqm
ašaonīm ašahe ratūm yazamaide*

Haomayō gava . . .

arš.uxdaēibyasča vərəžibyō.

yeñhe hatəqm . . . tqšča tāsča yazamaide.

9

Pahlavi. *pavan zak i¹ valō² rāy³ u gadō apān⁴ Ardvīsūr⁵
(aēγ-am^{5a} rāy u gadō apān Ardvīsūr⁶ ayāwār yehvānāt⁷). pavan*

8

Persian. Who is worthy of praise and being exalted, and worthy to be praised through the Ahunvar, and worthy of being addressed with noble words of righteousness, and of purifying the good waters through the Gathic (that is, Avestan) formulas. [That one] may reach the great Abode through praise and wish, first created by Ormazd.

8

Gujarati. Who is worthy of being praised, and being offered the Yasna-sacrifice, and worthy of being praised through the recitation of the Ahunvar formula, and worthy of the recitation of the words of great righteousness and good words. (And, in a word), whosoever praises the great waters with the Avestan words (that is, by reciting this Nyaish), that man will reach the Abode of Praise first created by Ormazd, and he will thus attain his hopes and riches (through Aban Ardvisur).

9

Avesta.

For her radiance and her glory,
 Unto her will I sacrifice with the audible Yasna-sacrifice,
 Unto her will I sacrifice with the well-sacrificed Yasna.
 Through this mayest thou be commanded when invoked!
 Through this mayest thou be more than well-sacrificed! [We sacrifice] unto Aredvi Sura Anahita, the righteous, with oblations. We sacrifice unto Aredvi Sura Anahita, the righteous, master of righteousness,
 With milk provided with Haoma . . .
 And with rightly spoken words.
 Of whomsoever . . . unto both these males and these females we sacrifice.

9

Pahlavi. Owing to her radiance and glory [I sacrifice] unto the waters of Ardvisur (that is, may the radiance and glory of

zak i⁸ nigōšišn⁹ havōd Yazīšn¹⁰ (pavan¹¹ Dēn¹² Dastabar) ān¹³ (Arđvīsūr) rā yezbexūnam ān¹⁴ nēwak Yazīšn kartan¹⁵ rā¹⁶ (bēn¹⁷ Dar i Mitr). denō¹⁸ yehvūnāt x^vākišn¹⁹ pand²⁰ u²¹ denō yehvūnāt kabed²² Yazīšn. yezbexūnam²³ Arđvīsūr²⁴ Anast²⁵ rā pavan²⁶ zōhr.²⁷ Arđvīsūr²⁸ Anast²⁹ rā³⁰ yezbexūnam pavan Hōm bisryā . . . zak-č rāst gōwišn. mavan min āitān . . . hanjamānīkān zakarān u vakadān izam (Amahraspandān).

9

Persian. *bah nūr u rōšnī u urā buzurg dāram u bah šamīdah Izišn (az zabān Dastūrān). urā buzurg dāram bah ān nek īstah Izišn (dar Dar-i Mihr). īn bād bah x^vākiš mārā pand u īn bād nek Izišn. bah zūr Arđvīsūr xālīš ašōī ham Arđvīsūr xālīš rā buzurg dāram bah daraxt Hōm bah gāv . . . bah rāst guftār guftan. kih az hastān . . . anjuman narān u nārīān rā buzurg dāram (ya'ni nar šurat u nārī šurathā Amšāsfandān).*

9

Gujarati. *tehnī (iānē Avā Arđvīsurnī) khālēsī ane nure karī (Dīnnā Dastūrthī) Ijašne sāhlīlīne tehne ārādhū ane nek ārādh-nānī Ijašne karve karī tehene ārādhū. e hamone khāheštī Sīkhvū ane našīhat thāo ane e nek Ijašne karve karī Avā Arđvīsurne ārādhvū thāo. khālēs ane pak Arđvīsurne jore karī khālēs pak Arđvīsūr ašo ašōie karī bujorag che tehene ārādhū Home karī jīvame karī . . . and rāst bolve karī ārādhū. ke e raveše bijā (Ijado) kartā Ijašne dadār Hormajdmī bulandtar ane behetar che . . . narnī suratnā ane mādānī suratnā Fareštāvōnā anjumanne ārādhū.*

the waters of Ardivisur by my help)! I sacrifice unto that Ardivisur with the audible Yasna-sacrifice [performed] (by the Dastur of the Religion), and the performance of the good Yasna-sacrifice (in the Dar-i Mihr). May she counsel us of her accord, and may there be plenty of the Yasna-sacrifice unto her! I sacrifice unto Ardivisur Anahit with oblations. I sacrifice unto Ardivisur Anahit with Hom, with meat . . . and also with true speech. Whomsoever among the existing ones . . . I sacrifice unto the assembly of the male and female (Archangels).

9

Persian. For her glory and brightness, I venerate her with the audible Yasna-sacrifice (through the tongues of the Dasturs). I venerate her with the well-offered Yasna-sacrifice [performed] (in the Dar-i Mihr). May she be of counsel unto us, and may she have the good Yasna-sacrifice! I venerate the pure, righteous Ardivisur with oblations—the pure Ardivisur, with the Hom plant, with cow's milk . . . and with the utterance of true speech. Whosoever among the existing ones . . . I venerate the assembly of the males and females (that is, the Archangels of male forms and female forms).

9

Gujarati. Owing to her (that is, Aban Ardivisur's) purity and brightness, I praise her through the Yasna-sacrifice heard (from the Dasturs of the Religion), and I praise her through the offering of the Yasna-sacrifice of the good praise. May this be our cherished learning and admonition, and may there be the praise of Aban Ardivisur through the offering of this good Yasna-sacrifice! I praise the pure and holy Ardivisur with oblations—the pure and holy Ardivisur, the righteous, the great through righteousness, with Hom, with cow's milk . . . and with true speech. The Yasna-sacrifice unto the creator Ormazd is thus greater and better than that of other (Angels) . . . I praise the assembly of the Angels of male forms and of female forms.

5. Atash Nyaish

AVESTA, PAHLAVI, SANSKRIT, PERSIAN, AND GUJARATI TEXTS

O

Avesta. [The introductory passage does not occur in the Avestan text.]

O

Pazand. *pa nqm i Yazdq. Hormazd i X^aadāe i awazūnī gurz x^aarahe awazāyāt. Ātaš i Bahirām Ādar i frā. əž hamā gunāh . . . pa patit hōm.*

O

Pahlavi. *pavan¹ šēm i Yazdān Ōhrmazd² X^aatā awzūnīk³. buzurgih⁴ u rōšnīh Ātaš⁵ Bahram⁶ Ātr vazurg⁷ rā awzūn⁸ yehvānāt. min hamāk gunāh . . . pa patit havām.*

O

Sanskrit. [. . .] *samastebhyaḥ pāpebhyaḥ . . . paścātapa-tena asmi.*

O

Persian. [The paragraph does not occur in the Persian version.]

O

Gujarati. (*šaru karūc*) *Iajdā dānā Šāheb pote potānī mele pedā thāclo vardlūno karnār che tcnā nāme karī. bulandī ane nur Ātaš Beherām bujorag Ātašnū jiādā thāo. hū tamām gunāhtī . . . tobā karī pācho farū cheū.*

I

Avesta. *us mōi uzāršva Ahurā Ārmaitī tvaīšim dasva Spēništa Mainyā Mazdā vanhuya zavō ada Aša hazō ēmavaṭ Vohū Mananḥā fšratam.*

5. Atash Nyaish

ENGLISH TRANSLATION OF THE AVESTA, PAHLAVI, SANSKRIT, PERSIAN, AND GUJARATI VERSIONS

O

Avesta. [The introductory passage does not occur in the Avestan text.]

O

Pazand. In the name of God. May the majesty and glory of Ormazd, the beneficent Lord, increase. Unto Fire Bahram, the great Fire. Or all sins . . . I repent.

O

Pahlavi. In the name of God Ormazd, the beneficent Lord. May the greatness and light of Fire Bahram, the great Fire, increase. Of all sins . . . I am penitent.

O

Sanskrit. [. . .] Of all sins . . . I am penitent.

O

Persian. [The paragraph does not occur in the Persian version.]

O

Gujarati. (I begin) in the name of God, the wise Lord, the self-created, maker of increase. May the greatness and light of the Fire Bahram, the great Fire, increase. From all sins . . . I turn back with repentance.

I

Avesta.

Arise unto me, O Ahura! give vigor through Armaiti, Strength by the good reward through Thy Holy Spirit, O Mazda! Mighty power through Asha, supremacy¹ through Vohu Manah.

Pahlavi. *lālā¹ li min zak i² (rēšitar³ Ahraman⁴) ae⁵ Ōhrmazd hanā⁶ (aeγ)-am bojāe.⁷ af-am bundak menišnīh u⁸ tuxšīšn⁹ yeha-būnāe.¹⁰ awšūnīk mēnūk Ōhrmazd Vahuman griftār¹¹ havdāni¹² pavan¹³ zak¹⁴ dahišn (aeγ-am¹⁵ pavan tan¹⁶ mähmān¹⁷ yehvūnāt). ahrākīh madam¹⁸ val 𐬔¹⁹ i²⁰ staxmak²¹ (Ganāk Mēnūk) amāvand havd²² pavan zak i²³ Vahuman sardārīh.²⁴*

I

Sanskrit. *uñcāir mām śodhaya Svāmin (kila pīḍakarāt Āharmanāt suddham kuru). sampūrṇamānasatām adhyavasāyam ca dehi. Gurutara Adṛśyamūrter Mahājñānin Gvahmanasya gṛhītaro bhavāmah (kila me tanuna abhyāgato 'stu). puṇyam haṭhinaḥ upari śaktam bhūyāt (kila balātkarīṇaḥ Āharmanasyopari śaktam bhūyāt) Uttamamanasaḥ prabhutvena.*

I

Persian. *ay Šāhib bah xūb u bah xāliš bakun marā (ya'nī az azār dahandah Ahriman xāliš bakun). pur menišnī u tavānāi rā badeh. ay Buzurgtar Menā 'āqil Bahman rā bagīram (ya'nī dar tan mähmān bād). kirfah bar sitamgārān qādir bād (sitamgār ya'ni bar Ahriman qādir bād) az šāhibi Bahman.*

I

Gujarati. *e Hormajd mahne buland sampuran manašnī (iāne tamām nek andeśo) ane tavānāi āp ane (jakhmī karnār Ehereman) thī mahne khalāś kar. e bujorag mīno Hormajd hū Behemanno (iāne bhālī manašnīno) pakadnār cheṭī (te bhālī manasnī mähne āp). ke śavāb je jolamgār (Ehereman) ūpar ghaṇo hematdār che te bhālī manašnīnī sardārīthī che.*

I

Pahlavi. [Deliver] me from (the tormentor Ahriman), O Ormazd, (that is), save me from him. Give me perfect-mindedness and vigor. Let me be the acceptor of Bahman through that gift, O Holy Spirit Ormazd, (that is, may he be a guest in my body). May righteousness be powerful over the tyrannical (Evil Spirit) through the lordship of Bahman.

I

Sanskrit. Purify me highly O Lord, (that is, make me pure from the tormenting Ahriman). Give me perfect-mindedness and energy. May we be [lit. we become] the accepters of Bahman, O Thou who hast Great Knowledge, more than Venerable, [and] of Invisible Form (that is, let him be a guest through my body). May righteousness be powerful over the oppressor, (that is, may it be powerful over Ahriman) through the lordship of the Best Mind.

I

Persian. Make me good and pure, O Lord, (that is, purify me from the tormentor Ahriman). Give me perfect-mindedness and power. I accept the wise Bahman, O More than Great Spirit, (that is, may he be a guest in my body). May righteousness be predominant upon the tormentor, ('the tormentor'—that is, may it predominate over Ahriman) through the lordship of Bahman.

I

Gujarati. Give unto me, O Ormazd, great, complete thought (that is, perfect good reflection) and power and purify me from (the tormentor Ahriman). O great spirit Ormazd, I am a holder of Bahman (that is, of the good thought; give that good thought unto me). It is through the chieftainship of the good thought that merit is very courageous over the oppressive (Ahriman).

2

Avesta.

*rafədrāi Vouru.čāšāne doisi mōi ya Vō abifra
tā Xšaδrahyā Ahurā yā Vānkhēuš ašiš Manan̄hō
frō Spəntā Ārmaite Ašā daēnā fradaxšayā.*

2

Pahlavi. *amat¹ rāmišn pavan kāmak² čāšānd³ (aēy ēšān
pavan⁴ apāyast⁵ pavan rāmišn⁶ γal⁷ vabidūd⁸). yehabūnēt⁹
ō¹⁰ li (mīzd¹¹ u¹² pātdahišn). mavan-am¹³ pavan¹⁴ zak i¹⁵
lakūm¹⁶ barā¹⁷ pavan¹⁸ patūkīh (aēy-am pavan kār i¹⁹ Dātistān
i²⁰ lakūm²¹ patūkīh²² yehvūnāt²³ af-am²⁴ yehabūnēt²⁵). zak²⁶
pavan x²⁷atāyih²⁷ i²⁸ Ōhrmazd u²⁹ mavan³⁰ Vahuman³¹ tarskāe³²
(hāvišt³³ af-am yehabūnēt³⁴). frāč³⁵ Spandaramat³⁶ aš³⁷ pavan
ahrākīh³⁸ Dēn³⁹ frāč daxšakēn⁴⁰ (aēy-aš⁴¹ pavan⁴² frārōnīh⁴³
pavan⁴⁴ daxšak barā vabidūn⁴⁵).*

Sanskrit. *anandam svecchayā asvādayitr̥n (kila keṣāmcit
yadṛcchayā ānandakarān) dehi mahyam yān yuṣmākam śaktyāḥ
(kila kāryeṣu nyāyeṣu ye yuṣmākam śaktyā santi tān me dehi).
tān svāmīṭayā Ahurmajdasya yān Uttamamanasā bhaktiśīlān (kila
śiṣyān tān me dehi). prakṛṣṭam pṛthivyām Sampūrnamanasyām
Pūnyena Dīnim pracīnaya (kila sadācāritayā Dīnisābhijñānena
kuru).*

2

Persian. *rāmišnī bah gauq xūd bacašān (ya'nī harkas rā bah
gauk xūd rāmišnī bakun). badeh marā ān cih quat šumā ast
(ya'nī dar kār 'adl ān cih šumā rā quat ast ān marā badeh). ān
quat ay Šāhīb kih ū Bahman ast ummatān (ya'nī šāgirdān marā
badeh) vas andar zamīn bandah menišn az kirfah andar Dīn
nišāndār bakun.*

2

Avesta.

For my support, O Far-seeing One, may Ye manifest¹ unto me
those incomparable things
Of Your Khshathra, O Ahura, which are the reward of Vohu
Manah;
Instruct our consciences, O Holy Armaiti, through Asha.

2

Pahlavi. [Give] those who cause to taste joy according to
desire (that is, who do cause joy unto others, as is requisite).
Give me (reward and grace). [Give] unto me him who is of
your power, (that is give unto me him who is of your power in
the work of your Law). (Give unto me that disciple) who is of
the lordship of Ormazd and devoted to Bahman. Reveal the
Religion, O Aspandad, unto him through righteousness, (that is,
make him upright through revelation).

2

Sanskrit. Give unto me those who cause to taste joy accord-
ing to their own will (that is, the makers of joy for anybody as
they please), who [are] of your power, (that is, give unto me
those who are of your power in lawful actions). Those who
through the lordship of Ormazd [are] devotional through the
Best Mind (that is, give unto me those disciples). Eminently
stamp through Righteousness on the earth Religion, which is
of Perfect Mind, (that is, make [it] with good conduct through
the recognition of Religion).

2

Persian. Cause joy in accordance with one's desire, (that
is, cause joy to everyone according to his desire). Give me
that which is your power, (that is, give that power unto me which
is yours in lawful deeds). That power, O Lord, which [is] of
the followers of Bahman, (that is, give disciples unto me). Make
perfect-mindedness a manifestor of Religion on earth through
meritorious works.

2

Gujarati. (ane) rāmaśnī morād mujab rākhū cakhadū tebi bhali manasñinī sardārithī che. ane e Hormajd mahne tāhāri kañat āp ane te je bhali manasñinā (farmānbardār sāgerdo) che te ūpar (mahne) pādsākī ane sardārī āp ane savāb tathā Dinnā kāmā bujorag sampurañ manasñinī (māhārī) khaślat kar (iāne māhārī khaślat nek kar).

3

Avesta. aē rātqm Zaradūstrō tanvascēt x^aahyā uštanəm dadāiti paurvatātəm Mananhasčā Vamhēuš Mazdāi šyaodnahyā Ašai yačā uxdañyāčā sraośəm xšadrəmčā.

3

Pahlavi. ētōn¹ pavan² rātīh³ mavan⁴ Zaratušt⁵ havōm tan zak-č⁶ i⁷ nafšā xaya⁸ yehabūnam⁹ pavan pēš¹⁰ rawišnih (pavan¹¹ pēšpayih¹²) val¹³ Vahuman¹⁴ u¹⁵ Ōhrmazd-č¹⁶ pavan¹⁷ kunišn ō¹⁸ Ašavahišt¹⁹ (aēy²⁰ kunišn²¹ zak²² vabidūnam²³ i²⁴ Ašavahišt²⁵ apāyet²⁶) u²⁷ milayā²⁸ nigōšišnih²⁹ ō³⁰ Xšatravar³¹ (ēvak³² bēn³³ tanid³⁴) milayā³⁵ ētōn yemalelūnam mavan apāyast Xšatravar (aēy pātaxšā pasand kunad).

3

Sanskrit. evam dakṣiṇayā Jarathuštro 'ham tanośca nijam jivam dadāmi purahpravṛtṭyā (kila agratayā) Uttamamanase Ahurmajdāya. karmani ca Puṇyāya (kila karma tadeva karomi yat Puṇyāya rocate) yā ca uktih śrutih [tayā] Saharevarāya rajñe.

3

Persian. ēdūn badaham Zartušt tan u jān x^aēš badaham bah pēšavai (ya'nī pēš raftah) bah veh menišn Hormazd rā. kunišn

Gujarati. (And) even that is through the chieftainship of the good thought, that I can keep and cause to feel joy in accordance with desire. And give unto me O Ormazd, thy strength, and give (me) sovereignty and chieftainship over those who are (the obedient disciples) of the good thought, and make (my) character of perfect good thought in merit and acts of the Religion, (that is, make my character good).

3

Avesta.

So Zarathushtra gives as an offering even the life of his body,
And the excellence¹ of Vohu Manah unto Mazda,
As also² obedience and power of deed and word unto Asha.

3

Pahlavi. Thus, by way of charity, I, who am Zartusht, give my body, as also my own life, by proffering (through leadership) unto Bahman as also unto Ormazd, by deeds unto Ardibahisht, (that is, I do those deeds which are worthy of Ardibahisht), and by the hearing of speech unto Shahrivar (one in the other), I speak such words as are worthy [to be addressed] to Shahrivar, (that is, [such as] the king would like).

3

Sanskrit. So, by way of gift, I, Zartusht, give even my own life of body unto the Best Mind [and] Ormazd by precedence (that is, by priority) and unto Righteousness in action, (that is, I do just that action which is agreeable to Righteousness), and unto Shahrivar the king [I give] the attention to speech.

3

Persian. Thus, I, Zartusht, give my own body and life through leadership (that is, by coming forward) with good thought unto

Ašōi (ya'nī kunišn zdūn bakunam kih Dīn az ān xušnūd bašad) in guftan u šanīdan az Šahrivar padīšah.

3

Gujarati. *e Hormajd e raveše hū je Jartošt cheū te āgal cāl-
vāthī māhārā tannā ane māhārā jivmī šakhāvat Beheman Amšaš-
pandne apū (iāne māhārū tan ane jiv fedā karū) ane āsoinā kām
karū (Ardābeheštne khuš āve tehvā). je šakhun bolū te ehevā bolū
je Šeherevarne šābhla lāek (iāne padšahā pašand).*

4

Avesta. *xšnaoδra Ahurahe Mazdā. n̄masē tē Ātarš Mazdā
Ahurahe huδā mazišta Yazata. fravarāne . . . Ahura.tkačšo.
[Gah.] Āθrō Ahurahe Mazdā puδra. tava Ātarš puδra
Ahurahe Mazdā.*

4

Pahlavi. *šnāyēnitārīh¹ i² Ōhrmazd (X^oatāe³). namās⁴ lak⁵
Ātaš⁶ i⁷ Ōhrmazd (berǎ⁸) hudāk⁹ mahist Yazat¹⁰. franāmam
. . . Ōhrmazd Dātistān. [Gah.] Ātaš¹¹ i¹² Ōhrmazd berǎ¹³.
lak Ātaš¹⁴ berǎ¹⁵ i¹⁶ Ōhrmazd¹⁷.*

4

Sanskrit. *satkārāye Svāminam Mahājñāninam (kīla sānan-
dām karomi). namas te Agne Mahājñāninah Svāminah uttama-
dāninah mahattarasya Ījdasya. prabravimi . . . Hormijda-
nyāyavatim. [Gāh.] Agneḥ Svāmīno Mahājñāninah putrasya.
tava Agneḥ putra Svāmīno Mahājñāninah.*

Ormazd, the deeds unto Righteousness (that is, I do such deeds as are agreeable to the Religion), this speaking and hearing from Shahrivar, the king.

3

Gujarati. O Ormazd, in this manner I, who am Zartusht, come forward to give the gift of my body and my life to the Archangel Bahman, (that is. I dedicate my body and life) and I perform acts of righteousness (such as would please Ardibahisht). The words that I utter shall be such as would be worthy for Shahrivar to hear, (that is, pleasing to the sovereign).

4

Avesta. Propitiation unto Ahura Mazda. Homage unto thee, O Fire of Ahura Mazda, thou good-created, great Angel. I proclaim . . . of Ahurian Faith. [Gah according to the period of the day.] Unto Fire, the son of Ahura Mazda. Unto thee, O Fire, son of Ahura Mazda.

4

Pahlavi. Propitiation unto the (Lord) Ormazd. Homage unto thee, O Fire, (son) of Ormazd, thou good-created, great Angel. I proclaim . . . of the Law of Ormazd. [Gah according to the period of the day.] Unto Fire, the son of Ormazd. Unto thee, O Fire, son of Ormazd.

4

Sanskrit. I pay respect to the Lord that has Great Knowledge, (that is, I cause him joy). Homage unto thee, O Fire of the Lord that has Great Knowledge, the good-created, more than great Angel. I proclaim . . . of the Law of Ormazd. [Gah according to the period of the day.] Unto Fire, the son of the Lord that has Great Knowledge. Unto thee, O Fire, son of the Lord that has Great Knowledge.

4

Persian. *xušnūd kunam Hormazd rā (ya'nī bah rāmišn bakunam). namāz turā ay Ātaš Hormazd hūdahišn mihtar Izad rā. baxānam . . . Hormazd 'Adl. [Gāh.] Ātaš Hormazd pus rā. tu Ātaš pus Hormazd rā.*

4

Gujarati. *ane khusāl karūc Hormajdne ane e Hormajdnā Ātaš tū nekino āpnār bujorag Ijad che te tune nomāj karūc. bujorgithū padhū . . . Hormajdno Hokam. [Gāh.] Ātaš Hormajdnā beṭāne (Ātaš Hormajdno beṭo: ehenī samaj e je pak Ātašne e bujarag khetāb āpelo che ane mukarar dādār Hormajd meherbānīnī rue potānī pedācēne farjandne thekāne ganeche tathā tamām ālamnī najdik dādār Hormajd bāp ane murabine thekāne che). tū e Ātaš Hormajdnā beṭāne.*

5

Avesta. *Āθrō Ahurahe Mazdā puθra Xʷarənanhō Savanhō Mazda.ḍatahe Airyanəm Xʷarəno Mazda.ḍatanəm Kāvayeheča Xʷarənanhō Mazda.ḍatahe Āθrō Ahurahe Mazdā puθra Kavōiš Haosravanhahe Varōiš Haosravanhahe Asnavantake Garōiš Mazda.ḍatahe Čaēcistahe Varōiš Mazda.ḍatahe Kāvayeheča Xʷarənanhō Mazda.ḍatahe.*

5

Pahlavi. *Ātaš¹ i² Ōhrmazd berə³ (Ātr⁴ Frōbag⁵) Gadə⁶ u Sat i⁷ Ōhrmazd dāt⁸ Ērān⁹ Gadə i¹⁰ Ōhrmazd dāt¹¹ Kyān¹² Gadə i¹³ Ōhrmazd dāt¹⁴ (šēm¹⁵ i denə Ātaš¹⁶ Ātr Frōbag¹⁷ denə Ātaš¹⁸ pēšak āsrōnāh yaxsenunet¹⁹ aēγ²⁰ Dastabarān²¹ u Magōpatan²² danākīh²³ u²⁴ buzurgīh²⁵ u gadə²⁶ i pavan ayāwārīh denə²⁷ Ātaš²⁸ vindēt u²⁹ sak i³⁰ levatə Dahāk patkār kart valə³¹ yehvūnt) Ātaš³² i³³ Ōhrmazd berə³⁴ (Ātr³⁵ Gōšasp) u³⁶ Kēxūsru³⁷ (aēγ³⁸ pātaxša*

4

Persian. I propitiate Ormazd (that is, I cause him joy). Homage unto thee, O Fire of Ormazd, the good-created, great Angel. I announce . . . of the Law of Ormazd. [Gah according to the period of the day.] Unto Fire, the son of Ormazd. Unto thee, O Fire, son of Ormazd.

4

Gujarati. And I propitiate Ormazd, and I pay homage unto thee, O Fire of Ormazd, thou who art the great Angel, the giver of goodness. I recite with exaltation . . . of the Commandment of Ormazd. [Gah according to the period of the day.] Unto Fire, the son of Ormazd ('Fire the son of Ormazd'; the meaning of this is, that this great title is given to the holy Fire, and especially that the creator Ormazd, through kindness, looks upon his own creation as his offspring; and the creator Ormazd is the father and patron of all mankind). Unto thee, O Fire, son of Ormazd.

5

Avesta. Unto Fire, the son of Ahura Mazda; unto the Glory [and] Weal, created by Mazda; unto the Aryan Glory, created by Mazda; unto the Kingly Glory, created by Mazda; unto Fire, the son of Ahura Mazda; unto Kavi Husravah; unto the Lake of Husravah; unto Mount Asnavant, created by Mazda; unto Lake Chaechasta, created by Mazda; unto the Kingly Glory, created by Mazda.

5

Pahlavi. Unto Fire, the son of Ormazd (Ādar Froba); unto the Glory and Weal, created by Ormazd; unto the Iranian Glory, created by Ormazd; unto the Kingly Glory, created by Ormazd; (this Fire is Adar Froba by name, this Fire holds [i. e. maintains] the profession of the priesthood, and it is through this Fire that the Dasturs and Mobads obtain wisdom, greatness, and glory, and it was he who combatted with Zohak); unto Fire, the son of

Kexūsrū amark hast zak rā nasīm) u³⁹ Var⁴⁰ i⁴¹ Husrav⁴² (i⁴³ pavan Ātrapātkan mavan zak var malkūtā i Kexūsrū i bast yekavīmūnēt pavan Ātrapātkan zak rā) Asnavand⁴⁴ Gar i Ōhrmazd dāt⁴⁵ (amat⁴⁶ madam zak valō jīvāk i Ātr Gōšasp aīt) Čēčast⁴⁷ Var i Ōhrmazd dāt⁴⁸ (ae⁴⁹ min⁵⁰ Čēčast⁵¹ valō⁵² zak⁵³ var 4 frasang mavan⁵⁴ zak var pahānā u drānā 4 frasang aīt) Kyān⁵⁵ Gadō i⁵⁶ Ōhrmazd dāt⁵⁷ (šem⁵⁸ i denō Ātaš⁵⁹ Ātr Gōšasp aīt u kār i denō Ātaš⁶⁰ artēštārīh aēy pavan andarūn Ātrapātkan artēštār tēžtar u takīktar aīt pavan rās i valō u malka⁶¹ Kexūsrū madam Vahumandēz pērōžkarīh⁶² ayāšt pavan ayāwārīh⁶³ i⁶⁴ denō Ātaš⁶⁵ u⁶⁶ pavan levīn⁶⁷ Ōhrmazd nālet u frayāt kart val denō Ātr Gōšasp yehvūnt).

5

Sanskrit. *Agneḥ Svāmīno Mahājñānīnaḥ putrasya Śrīyā Lābhasya Majdadattasya Erāndeśa Śrīnām Majdadattānām Rājalakṣmyāśca Majdadattāyāḥ (ayam Agniḥ Ādaraphīrā nāma asya kāryam ācāryavidyā idam kila tasmin pakṣe ācāryāḥ jñānavantaḥ kriyāvantaśca bhavanti prabhāvena asya tathā sa yaḥ samam Dahākena prativādam akarot) Agneḥ Svāmīno Mahājñānīnaḥ putrasya rājñāḥ Kaekhusravasya. Guṇhāyāśca Kaekhusravīyāyāḥ (akarot asau 'bhūt ya Ādarabādīgāndeśe asti) Asnavandagireśca Majdadattasya Cayacistarandhrasya Majdadattasya (Cayacistarandhrāt sa guṇhā caturbhīryojanāir asti) Rājalakṣmyāśca Majdattāyāḥ (Agniḥ Ādaraguśaspa nāma asya kāryam kṣatriyavidyā idam kila Ādarabādīgāndeśapakṣe kṣtriyāḥ śighratarāḥ śūratarāśca bhavanti prabhāvena asya tathā sa yaḥ purataḥ Ahuramajdasya ākrandat asau 'bhūt).*

Ormazd (Adar Goshasp) and unto Kaikhusru (that is, homage unto the king Kaikhusru, who is immortal) ; and unto the Lake of Kaikhusru (which is in Azarbaijan ; unto that lake which is built by the king Kaikhusru in Azarbaijan) ; unto Mount Asnavad, created by Ormazd (the place where is located the Fire Adar Goshasp) ; unto the Lake Chechast, created by Ormazd (that is, it is four leagues from Chechast to that lake, which lake is four leagues in breadth and length) ; unto the Kingly Glory, created by Ormazd (and the name of this Fire is Adar Goshasp, and the function of this Fire is the profession of warriors, that is, it is through him that the warriors are quicker and stronger in Azarbaijan, and it was through the help of this Fire that the king Kaikhusru obtained victory at Bahmandez, and it was this Adar Goshasp that wailed and complained before Ormazd).

5

Sanskrit. Unto Fire, the son of the Lord that has Great Knowledge ; unto the Glory [and] Acquisition, given by Mazda ; unto the Glory of the land of Iran, given by Mazda ; and unto the Kingly Glory, given by Mazda, (this Fire [is] Adar Froba by name ; his function [is] the science of the teacher ; here, that is in that locality, the teachers become wise and efficient through his enlightenment ; likewise [it is] he that had [lit. made] a controversy with Zohak) ; unto Fire, the son of the Lord that has Great Knowledge ; unto the king Kaikhusru ; unto the Cave of Kaikhusru (that was made by him [and] which is in the region of Azarbaijan) ; and unto Mount Asnavad, given by Mazda ; unto the Chasm [of] Chechast, given by Mazda (that cave is four *yojanas* [36 miles] distant from the Chasm [of] Chechast) ; and unto the Kingly Glory, given by Mazda (the Fire Adar Goshasp by name ; his function is the science of the warrior, that is, in the locality of Azarbaijan the warriors become more quick and more heroic through his enlightenment ; likewise he was the one that lamented in the presence of Ormazd).

5

Persian. *Ātaš Hormazd pus rā Xoreh u Sūd Hormazd dādah rā Īrān šahr Xoreh Hormazd dādah rā Xoreh Padišāh Hormazd dādah rā (in Ātaš Ādar Frobā nām kār in ahšūrnan pešah ya'nī ān sū ahšūrnan dānatar u bah 'azmat bāšand bah yāri ān u ān kih bā Zahhāk munāğara kard u būd) Ātaš Hormazd pus rā pādīšāh Kexusru rā nihān xānah Kexusru rā (kih kard u būd kih andar Ādarābdgān šahr hast) Asvant Kūh Mazd dādah rā Cicast Var rā (kih ān nihān xānah cahār farsang ast) Kyān Xoreh Mazd dādah rā (Ātaš Āzar Gušasp nām kār u rathīštārān pešah in ya'nī sū Ādarābdgān šahr rathīštārān tēstar u zūrmand bāšand bah yāri ūi u ān kih pēš Hormazd nālid u būd).*

5

Gujarati. *ane Ātaš Hormajdno beṭo ghaṇo nurmand ane fāde-mand Hormajdno pedā kidhelo (Ādarfarobā Ātaš) che teheṇe (Ādarfarobā te ek ātašnū nām che ane e ātaš Daštāro Mobedo ane parejgāro ūpar movakal che tathā e Ātašne Ādarfarāhabhī keheche) ane Hormajdnū pedā kidhelū Irānī Nur che (Irānī Nur te bhalī Mājdiāsnī Dinnā Nur tathā ejmatne keheche ke e Dinno tolo e Nurthī hameś fatemand reheche) ane Hormajdnū pedā kidhelū Kcānī Nurne (Kcānī Nur te je khudāi nur madhenū ek nur che ke e Nur tamām duniānī khalak ūpar ūtreche tethī inśānone gaṇī dānāi hunar kudrat āsel thāc che) ane Ātaš Hormajdno beṭo (Ādar Gošāsp Ātaš che tenc Ādar Gošāsp te ek ātašnū nām che ane e Ātaš pchelvāno tathā śipāiho ūpar-mavakal che vājnā Ātašne bī Ādar Gošāsp keheche) ane Kekhaśro pādśahā ne ane Kekhaśroe (je Ādarābdgān śchermā je gofo bādhele che) te gofāne ane Hormajdnā pedā kidhelā Aśnuand Pāhādne (Aśnuand te ek pāhādñū nām che e pāhād ūpar Ādar Gošāsp nāmñā Ātašnū mukām che tethī e pāhādne ghaṇī bujaragī che) ane Hormajdnā pedā kidhelā Cecašte Var gofāne (Cecašte Var te ek gofānū nām che ane pādśā Kekhaśro e gofā madhe geb thāco*

5

Persian. Unto Fire, the son of Ormazd; unto the Glory and Weal, created by Ormazd; unto the Glory of the land of Iran, created by Ormazd; unto the Kingly Glory, created by Ormazd; (this Fire is Adar Froba by name, its function is the profession of the priesthood; that is, it is through his help that the priests become wiser and possessed of efficiency in that region, and it was he who held a controversy with Zohak); unto Fire, the son of Ormazd; unto the king Kaikhusru; unto the place of concealment of Kaikhusru (which was made by him in the province of Azarbaijan); unto Mount Asnavad, created by Ormazd; unto the Lake Chechast (which is four leagues from that place of concealment); unto the Kingly Glory, created by Ormazd (the Fire [is] Adar Goshasp by name; his function is the profession of the warriors, it is through his help that the warriors become quicker and more powerful in the province of Azarbaijan, and it was he that lamented before Ormazd).

5

Gujarati. And unto Fire, Ormazd's son, the glorious and possessed of gain; (unto the Fire Adar Froba) created by Ormazd; (Adar Froba is the name of a fire, and this fire presides over the Dasturs, Mobads, and the pious men; and this fire is also called *Ādarfarāhā*); and unto the Iranian Glory, created by Ormazd; (the Glory and marvels of the Mazdayasnian Religion are called 'the Iranian Glory,' and the followers of this Religion always become victorious through this Glory); and unto the Kingly Glory, created by Ormazd ('the Kingly Glory' is one of the divine glories; it descends upon the world's entire creation, whereby men obtain much wisdom, skill, and power); and unto Fire, the son of Ormazd, (the Fire Adar Goshasp, Adar Goshasp is the name of a fire, and this Fire presides over the heroes and soldiers; the Fire of lightning is also called Adar Goshasp); unto the king Kaikhusru and unto the Cave (that was built) by Kaikhusru (in the province of Azarbaijan); and unto Mount Asnavad created by Ormazd; (Asnavad is the

che e gofo lābo tathā poholo farsang 4 che) ane Hormajdnū peda kīdhelū Keānī Nurne.

6

Avesta. *Ādrō Ahurahe Mazdā puđra Raēvantahe Garōiš Mazda.đatahe Kāvayeheča X^aarənanhō Mazda.đatahe Ādrō Ahurahe Mazdā puđra Ātarš spənta rađaeštāra Yazata pouru.-x^aarənanhā Yazata pouru.baēšaza Ādrō Ahurahe Mazdā puđra maš vīspaēibyō ātərəbyō xšadrō.nafədrō Nairyō.san̄hahe Yazatahe xšnaođra . . . frasastayaēča. yathā Ahū vairyō . . . vīdvā mraotū.*

6

Pahlavi. *Ātaš¹ i² Ōhrmasd berə³ Revand⁴ Gar i⁵ Ōhrmasd dāt⁶ (mavan⁷ madam Gar i jīvāk Ātr Būrzin ait) u⁸ Kyān⁹ Gadā i¹⁰ Ōhrmasd dāt¹¹ (šəm¹² i denā Ātaš¹³ Ātr Būrzin Mitr ait af-aš¹⁴ kār i vāstryōših ait aēy vāstryōšan val madam kār i vāstryōših dānaktar u tōxšātar¹⁵ u šostak jāmaktar yehvūnd pavan ayāwārīh i denā Ātaš¹⁶ u¹⁷ levatā Vištāsp pūrsakīh u pasx^o kart valā denā Ātaš¹⁸ yehvūnt. denā¹⁹ pētāk²⁰ aēy pavan denā kolā 3 pēšak ben kār²¹ 3 kolā 3 ait²² mō āsrōnān²³ āsrōnīh āšnāk artēštārān²⁴ artēštārīh āšnāk vāstryōšan²⁵ vāstryōših āšnāk²⁶ āsrōnān²⁷ hanā²⁸ yašt²⁹ kartan af-ašan artēštārīh druž Ganāk Mēnūk zatan af-ašan vāstryōših³⁰ pīhn sāxtan vāstryōših³¹ sēn awzār sāxtan arāstan artēštārīh dēvik u druž³² laxvār dāstan) Ātaš³³ i³⁴ Ōhrmasd berə³⁵ Ātaš³⁶ awzūnīk artēštār³⁷ Yazat³⁸ pur gadā u Yazat pur bēšaženitār (aš³⁹ artēštārīh⁴⁰ druž zatārīh u⁴¹ pur gadā-ih⁴² aš gadādomandīh⁴³ u⁴⁴ bēšaženitārīh⁴⁵ mēnūkīh⁴⁶ zatārīh ahoš⁴⁷ gartan min Spenāk Mēnūk dāman ait⁴⁸ Ātaš⁴⁹ i⁵⁰ darīh⁵¹) Ātaš⁵² i⁵³ Ōhrmasd berə⁵⁴ levatā harvisp⁵⁵ Ātašan⁵⁶ x^aatāh⁵⁷*

name of a mountain; the seat of the Fire named Adar Goshasp is on this mountain, consequently this mountain has great renown); and unto the Cave Chechast created by Ormazd (Chechast is the name of the cave and the king Kaikhusru disappeared in this cave; this cave is four leagues long and broad); and unto the Kingly Glory created by Ormazd.

6

Avesta. Unto Fire, the son of Ahura Mazda; unto Mount Raevant, created by Mazda; unto the Kingly Glory, created by Mazda; unto Fire, the son of Ahura Mazda; O Atar! holy warrior, thou Angel full of Glory, thou Angel full of healing; unto Fire, the son of Ahura Mazda, with all fires; unto the Angel Nairyosangha, offspring¹ of sovereignty Propitiation . . . glorification. As [he is] the Lord to be chosen . . . let one who knows it pronounce it unto me.

6

Pahlavi. Unto Fire, the son of Ormazd; unto Mount Revand created by Ormazd (on which Mount is the seat of the Fire Burzin); and unto the Kingly Glory, created by Ormazd; (the name of this Fire is Adar Burzin Mihr; his function is the profession of agriculture; that is, it is through the help of this Fire that the agriculturists become wiser and more energetic in the work of agriculture, and better provided with clean clothes; and it was this Fire that interchanged question and answer with king Gushtasp. It is manifest that all these three professions have three functions, since the priests are known through the priesthood, the warriors are known through their science of war, the agriculturists are known through their science of agriculture; [the function] of the priests is to offer sacrifices; of the warriors, to smite the wicked Evil Spirit; of the agriculturists, to prepare food, and to prepare and arrange arms and equipments; and of the warriors to keep back the fairies and the fiends); unto Fire, the son of Ormazd; O Fire, thou holy

*nāf*⁶⁸ *Nēryosang*⁶⁹ *Yazat* (*af-aš*⁶⁰ *x^oatā*⁶¹ *nāfiḥ hanā*⁶² *aēy nāf*
*x^oatāyān*⁶³ *u dehupatān dūtak*⁶⁴ *azātkan*⁶⁵ *vazurgān*⁶⁶ *apāč*⁶⁷
*arāyišnih*⁶⁸ *rāyōmand*⁶⁹ *u*⁷⁰ *gadōmand tōxmak*⁷¹ *mavān*⁷² *valō*⁷³
*aēy*⁷⁴ *harvisp dehupatān andar nāf Nēryosang Yazat aīt u harvisp*
*tōxmak pātaxšān*⁷⁵ *mīn denō Ātaš*⁷⁶ *Nēryosang Yazat aīt zak rā*
nasim). *pavan šnāyēnītāriḥ . . . frač afrinakānih. čigōn Ahu*
kāmak . . . dānišnik yemalelūnam.

6

Sanskrit. *Agneḥ Svāmīno Mahājñīnaḥ putrasya Raevanda-*
gireḥ Majdadattasya Rājalakṣmyāśca Majdadattāyāḥ (ayam
Agniḥ Ādaraburjinmahira nāma asya kāryam kṛṣividyā idam
kila tasmin pakṣe kṛṣikarmināḥ vyavasāyitarāḥ kṛṣikarmajñāna-
tarāḥ dhātavastratarāśca bhavanti prabhāvena asya tathā sa
yah samam Guṣṭāspena rājñā prativādam akarot ayam abhūt)
[. . .] Agneḥ Svāmīno Mahājñānīnaḥ putrasya samam sama-
grāḥ agnibhiḥ rājanābher Nairiosanghasya Iajdasya (asya rāja-
nābhīta ca iyaṁ yat nābhe rajñam deśapatiṇām anvayasya ca
prabhutvayatām mahattarāṇām bijam etasmāt). ānandanāya
. . . prakāśanāya. yathā Svāmīnaḥ kāmāḥ. . . vijñāya bravīmi.

6

Persian. *Ātaš Hormazd pus rā Revand Kūh Mazd dādah rā*
Kyān Xoreh Hormazd dādah rā (in *Ātaš Āzarburzinmīhr nām*
kār in vāstryūšan kār kunandagān bursigārī dānandagān safīd
jāmagān bāšand bah yārī u u ān kih bā Guštāsp munāzara kard u
būd) Ātaš Hormazd pus rā Ātaš farohar ratahštārān rā Isad pur
nār Isad pur tandurustī Ātaš Hormazd pus rā bā hamā atašan

warrior, thou Angel full of glory and Angel full of healing; (his warriorship, smiting the fiends, and being of full glory and possessed of glory and healing, smiting secretly, rendering unconscious, is through the creatures of the Holy Spirit—the Fire of the hearth); unto Fire, the son of Ormazd together with all fires; unto the Angel Neryosangh of kingly navel; (his being of kingly navel is this, that the making of the seed of the lords and chiefs, their noble race, and the great men full of radiance and glory is through him; that is the Angel Neryosangh is in the navels of all chiefs, and the seeds of all kings are through this Fire, Angel Neryosangh; homage unto him). For the propitiation . . . benediction. As is the desire of Ormazd . . . I speak with knowledge.

6

Sanskrit. Unto Fire, the son of the Lord that has Great Knowledge; unto Mount Revand, given by Mazda; and unto the Kingly Glory, given by Mazda (this [is the] Fire Adar Burzin Mihr by name, his function [is] the science of the agriculture, that is in that locality the agriculturists become more energetic, more wise in agriculture and better provided with clean clothes through his illumination; likewise, it was he that had [lit. made] a controversy with Gushtasp the king); [. . .] unto Fire, the son of the Lord that has Great Knowledge, together with all fires; unto the Angel Neryosangh in the navel of kings (and his being in the navel of kings [is] just this, that the seed in the navel of kings, rulers, and the race of the powerful and the more than great is from him). For the propitiation . . . manifestation. As [is] the desire of the Lord . . . I speak eminently for [our] understanding.

6

Persian. Unto Fire, the son of Ormazd; unto Mount Revand created by Mazda; unto the Kingly Glory created by Ormazd; (this Fire is Adar Burzin Mihr by name, his work is the science of agriculture; it is through his help that the agriculturists become active, knowers of agriculture, and [possessed] of white robes; and it was he that had a

pādišah nāfi Neryosang Izad rā (pādišah nāfi u in kih andar nāf pādišahān u dahyupadān u xʾēšāvandān vas mihtar tuxam az u). xušnūd kunam . . . āškār kunam. čūn murād Xudāi . . . bah bulandih marā bagui.

6

Gujarati. *ane Hormajdno beṭo (Ādarburjīn) Ātašne (Ādarburjīn te ek Ātašnū nām che e Ātaš khetivādīnā karnār burjigaro upar nāvakal che pādśāhā Goštāšp šāte šavāl javāb kīdhā hata te e Ātaš che ane e Ātašne Ādarburjīn Meherbhī keheche) ane Hormajdno pedā kīdhelo Revand Pāhād che tehēne (Revand te ek pāhādñū nām che ane e pāhād upar Ādarburjīn nāmñā Ātašnū mukām che tethū e pāhād bujarag che) ane Hormajdnū pedā kīdhelū Keānī Nurne ane Ātaš Hormajdnā beṭāne je Ātaš bujarag varadhīno karnār pehelvān ane nur bharelo Ijad ane ghaṇī tandarūstīno āpnār Ijad che tehene ane Ātaš Hormajdnā beṭāne tathā tamām ātašo tathā pādśāhano nābh je Nerīosang Ijad che (Nerīosang Ijad te ek Farestānū nām che ane ek Ātašnūbī nām che e Ātašnū mukām je pādśāho Dasture Mobedo tathā parejgāro che tevonnā nābhīmā che te sāthe e tamām ātašane) khušhāl karvāne vāste . . . mašhur karū. je mišale Hormajdnā khāeš . . . e raveše khabar kahūc.*

7

Avesta. *yasnēmča vahmēmča hu.berətimča ušta.berətimča vanta.berətimča afrināmi tava Ātarš puḍra Ahurahe Mazdā.*

*yesnyō ahi vahmyō
yesnyō buyā vahmyō
nmanāhu mašyākanəm.
ušta buyā! ahmāi naire
yasə.θwā bāda frāyazāite*

controversy with Gushtasp); unto Fire, the son of Ormazd; unto Fire, the holy warrior, the Angel full of glory, the Angel full of healing; unto Fire, the son of Ormazd; with all fires; unto the Angel Neryosangh of the kingly navel; (his being of the kingly navel is this, that the very great seed in the navel of kings, chiefs, and their kinsmen is through him). I propitiate . . . manifest. As is the desire of the Lord . . . speak unto me loudly.

6

Gujarati. And unto the Fire (Adar Burzin), the son of Ormazd (Adar Burzin is the name of a fire, this Fire presides over the agriculturists that are the tillers [of land]; it is this Fire that held a controversy with the king Gushtasp, and this Fire is also called Adar Burzin Mihr); and unto Mount Revand, created by Ormazd; (Revand is the name of a mountain, and the seat of the Fire Adar Burzin by name, is on the mountain, consequently this mountain is great); and unto the Kingly Glory, created by Ormazd, and unto the Fire, the son of Ormazd, which Fire is the great, increasing, heroic, and glorious Angel; and unto the Angel giving great health; and unto Fire, the son of Ormazd, and unto all fires; and unto the navel of kings, that is the Angel Neryosangh; (the Angel Neryosangh is the name of an Angel, as well as of a Fire; the seat of this Fire is in the navels of kings, Dasturs, Mobads, and pious men); to propitiate (all these fires) . . . I celebrate. As is the desire of Ormazd . . . so I announce.

7

Avesta. I bless the sacrifice and prayer, the good offering, and the wished-for offering, and the devotional offering [offered] unto thee, O Fire! son of Ahura Mazda.

Worthy of sacrifice art thou, worthy of prayer,
 Worthy of sacrifice mayest thou be, worthy of prayer,
 In the dwellings of men.
 Happiness may there be unto that man
 Who verily shall sacrifice unto Thee,

ašsmō.zastō Barəsmō.zastō
gao.zastō hāvanō.zastō.

Pahlavi. *yazišn*¹ *u*² *nyāyišn*³ (*zōhr*⁴) *u*⁵ *pavan*⁶ *hubarišnih* *u*⁷ *nēwak*⁸ *barišnih*⁹ *u* *ayāwār*¹⁰ *barišnih* (*yātakgōwih*¹¹) *āfrīnam*¹² *ō*¹³ *lak* *Ātaš*¹⁴ *i*¹⁵ *Ōhrmazd berē* (*yazišn* *ašnāk*¹⁶ *u*¹⁷ *nyāyišn*¹⁸ *ostafrīt*¹⁹ *hubarišnih*²⁰ *hanā*²¹ *mandavam*²² *dātan*²³ *u*²⁴ *nēwak* *barišnih* *āpatānih*²⁵ *u*²⁶ *pānakih*²⁷ *kartan*²⁸ *u*²⁹ *ayāwār*³⁰ *barišnih* *pavan*³¹ *hamāk*³² *rās*³³ *ayāwārīh*³⁴ *u*³⁵ *yātakgōwih*³⁶ *kartan*³⁷). *yazišnōmand*³⁸ *havē*³⁹ *nyāyišnōmand*⁴⁰ *yazišnōmand*⁴¹ *yehvūnāe*⁴² *nyāyišnōmand*⁴³ *hēn mān i*⁴⁴ *anšutān*⁴⁵ (*ēvak*⁴⁶ *pavan stāyišn*⁴⁷ *ēvak*⁴⁸ *pavan*⁴⁹ *āfrīn*). *nēwak*⁵⁰ *yehvūnāt valē*⁵¹ *gabrā*⁵² *mavan*⁵³ *lak*⁵⁴ *bāstān frāč*⁵⁵ *yezbešnēt*⁵⁶ *ēsm*⁵⁷ *yadē* *Barsm*⁵⁸ *yadē* *bisryā*⁵⁹ *yadē* (*jīv*⁶⁰ *ait*⁶¹ *mavan patvāsak*⁶² *yemalelunēt*⁶³) *hāvan* *yadē*⁶⁴.

7

Sanskrit. *ijisnimica namaskṛtīm ca uttamām ahutīm ca śubhām*
ahutīmca sahāyāāhutīm ca āśirvādayāmi tubhyam Agne putra
Svāmino Mahājñāninali. ijisnimān asi namaskṛtimān. ijisnimān
bhava namaskṛtimān nivāseṣu manuṣyānām. śubho bhūyāt asāu
nā yas tvām nityam prakṛṣṭam ārādhayati samidhasto Baresma-
hasto gohasto ghaṇṭāhastah.

7

Persian. *āfrīn izišn u nyāyišn u veh bāi u hā bāi u yārī bāi*
āfrīnīnam turā ay Ātaš pus Hormazd. izišnmand hasti u
nyāyišnmand. izišnmand bāši u nyāyišnmand bah xānah (pa
ābādānī mardamān). nēk bād ān mard kih turā hamīshah bisyār
buzurg dārad bah dast īsam u bah dast Barsam u bah dast jīvān u
bah dast (har) alāt (Izišn).

With fuel in his hand, with the Baresman in his hand,
With milk in his hand, with the mortar in his hand.

7

Pahlavi. I bless the sacrifice and praise ([with] oblations), and the good offering, and the excellent offering, and the helping offering (the intercession for good works), [offered] unto thee, O Fire, son of Ormazd (the manifest sacrifice and the praise [and] consecration; the bestowal of something, is the good offering; the giving of prosperity and protection is the excellent offering; and helping in any way and interceding for good works, is the helping offering). Full of sacrifice art thou, full of praise [art thou]. Be full of sacrifice, full of praise in the abodes of men (both through praise and through blessings). May that man be happy who always sacrifices unto thee with fuel in hand, Barsam in hand, meat in hand (libation; there is some one who says 'joined together'), with the mortar in hand.

7

Sanskrit. I invoke in my blessing for thee, O Fire; son of the Lord that has Great Knowledge, the sacrifice and homage and best invocation, and happy invocation, and helping invocation. Possessed of sacrifice art thou, possessed of homage. Be [thou] possessed of sacrifice, possessed of homage in the abodes of men. Happy may that man be who always propitiates thee pre-eminently with fuel in hand, Barsam in hand, milk in hand, mortar [lit. bell] in hand.

7

Persian. I bless the sacrifice, and praise, and good fragrance, and excellent fragrance, and the helping fragrance, unto thee, O Fire, son of Ormazd. Full of sacrifice art thou, full of praise. Be worthy of sacrifice and praise in the abodes of men (for [giving] prosperity). May that man be happy who always greatly venerates thee with fuel in hand, Barsam in hand, and milk in hand, and (any) implement (of Yasna-sacrifice) in hand.

7

Gujarati. *ijašne karve karī ane nāeš karve karī ane khub lei jāve (iāne khusboi mukve) karī ane nek lei jāve (iāne negehebānī karve) karī ane iārī lei jāve (iāne jādangoi karve karī jādangoi te je koi savābnā kāmā košeštī vacmā paḍīne pote te kām kare iā harkoi paše savābnū kām karāve tehene keheche) tū Ātaš Hormajdnā beṭānī āfrīn (iāne tārif) karūc. ke tū ijašne ane nāeš karvāne lāek che. ane admīonā gharne darmeān ijašne ane nāeš karvāne lāek thāo. ane je marad hameše eśamne hāte ane Baršamne hāte ane jivāmne hāte ane hāuanīmne hāte karī tūne bujoragīthī ārādhe te marad nek thāo.*

8

Avesta. *dāityō.āzsmi.buyā. dāityō.baoīdi.buyā. dāityō.piḍwi.-buyā. dāityō.upasayeni.buyā. pərənāyuš.harəḍri.buyā. dahmāyuš.-harəḍri.buyā Atarš pudra Ahurahe Mazdā.*

8

Pahlavi. *datiḥa rsm¹ yekvūnāe.² datiḥa³ bōi⁴ yekvūnāe.⁵ datiḥa⁶ pihn⁷ yekvūnāe.⁸ datiḥa⁹ pasišn¹⁰ yekvūnāe.¹¹ purnāy¹² sardar yekvūnāe.¹³ dahman¹⁴ sardar¹⁵ yekvūnāe¹⁶ Ātaš¹⁷ Ōhrmazd berō.*

8

Sanskrit. *sadācārīṇī samidh [samid] bhūyāt (sadācāropārjita). sadācārī ca gandho bhūyāt. sadācārī ca bhojanam bhūyāt (pūrvadīpayanasamaye kṣāṭham vimucyate tad bhojanam). sadācārīṇī ca puṣṭir bhūyāt (yat paścāt poṣayanasamaye kṣāṭham*

7

Gujarati. I offer blessings (that is, I praise) thee, O Fire, the son of Ormazd, through the offering of the sacrifice, and through the performance of praise, and through the well-bearing (that is, through offering incense), and through the good-bearing (that is, through offering protection) and through help-bearing (that is, through the performance of intercession for good works; whosoever intercedes for a meritorious act and performs it himself, or gets the meritorious act done by some one else, that is called 'interceding for good works'). Thou art worthy of the sacrifice and the offering of praise. And be thou worthy of the sacrifice and the offering of praise in the abodes of men. And may that man be good, who always praises thee with greatness, with fuel in hand, with Barsam in hand, with milk in hand, and with mortar in hand.

8

Avesta. Mayest thou be provided with proper fuel! Mayest thou be provided with proper incense! Mayest thou be provided with proper nourishment! Mayest thou be provided with proper up-keep! Mayest thou be maintained by one of full age! Mayest thou be maintained by one wise [in Religion], O Fire, son of Ahura Mazda.

8

Pahlavi. May there be proper fuel unto thee. May there be proper incense unto thee. May there be proper nourishment unto thee. May there be proper sustenance unto thee. May there be a young chief unto thee. May there be a pious chief unto thee, O Fire, son of Ormazd.

8

Sanskrit. [Unto thee] may there be proper fuel (acquired through virtuous conduct). And may there be proper incense. And may there be proper food, (the wood which is put on at the time of its first being lighted, that [is its] food). And may

vimucyate sa puṣṭih). sampūrṇo nā adhipatir bhūyat. uttamaśca adhipatir bhūyat (yato sa bhavati yadi kila pūrṇo uttamaśca na bhavati ataeva pūrṇo uttamaśca uktah) Agneḥ putra Svāmīno Mahājñāninah.

8

Persian. *bah nek rāh isam bād (ya'nī bah nek rā anduxtah). pa nek rāh bāi bād. bah nek rāh nūšxūr bād. pa nek rāh pušti bād (kih pas az vaqt afrūxtan hīzam nehānd ān pušti). pur nā sardār bād. veh mard sardār bād (ya'nī u bāšad kih bar nā veh mard bāšad barāy ān barnā veh mard guftah) ay Ātaš pus Hormazd.*

8

Gujarati. *ane kaṭhīnū mukvū tūne thāo. ane khuṣboīnū āpvū (iāne mukvū) tūne thāo. ane carbīnū āpvū tūne thāo. ane gāthnū mukvū tūne thāo. ane jovān sardār thāo. ane nek sardar thāo ane e Ātaš Hormajdnā beṭā.*

9

Avesta. *saoči.buye ahmya nmāne maṭ.saoči.buye ahmya nmāne raočahi.buye ahmya nmāne vaxšadi.buye ahmya nmāne*

Dar.ṛəmciṭ aiṇi Zrvānəm

upa sūraṃ Frašō.kərətīm

haḍa sūrayā vanhuyā Frašō.kərətōiṭ.

9

Pahlavi. *sōčak¹ yekvūnāe² ḥēn denā mān. hamēšak³ sōčak⁴ yekvūnāe⁵ ḥēn denā mān.⁶ rōšn⁷ yekvūnāe⁸ ḥēn denā⁹ mān. vax-*

there be proper nourishment, (the wood which is put on afterwards at the time of its being fed, that [is] the nourishment). May the perfect man be lord. And may the best one be lord, (since he becomes so; that is, inasmuch as the youth who becomes [lord] is a good man, the youth is spoken of as a good man) unto thee, O Fire, son of the Lord that has Great Knowledge.

8

Persian. May there be proper fuel [unto thee] (that is, acquired in the proper manner). May there be proper incense. May there be proper food. May there be proper nourishment (the wood which they place after the time of kindling is the nourishment). May the youth be chief. May the good man be chief; (that is, that youth may be the one who is a good man, for that reason, the youth is called the good man), O Fire, son of Ormazd.

8

Gujarati. And may there be an offering of fuel unto thee. And may there be an offering (that is, placing) of incense unto thee. And may there be an offering of fat unto thee. And may there be an offering of knots [of wood] unto thee. And may the youth be a chief. And may the good one be a chief [unto thee], O Fire, son of Ormazd.

9

Avesta. In order to be burning in this house, in order to be ever burning in this house, in order to be blazing in this house, in order to be increasing in this house,

Even throughout the Long Time

Until the mighty Renovation,

including the mighty, good Renovation.

9

Pahlavi. Be burning in this house. Be ever burning in this house. Be brilliant in this house. Be increasing in this house

*šak*¹⁰ *yehvūnāe*¹¹ *bēn den*¹² *mān*¹³ (*aēy*¹⁴ *hamāe*¹⁵ *ētōn yehvūnāe*)
*vad an*¹⁶ *zak*¹⁷ *i*¹⁸ *Derang*¹⁹ *Zamān*²⁰ *madam*²¹ *pavan*²² *zak*²³ *i*²⁴
*awzār*²⁵ *i*²⁶ *Fraškart kartārih*²⁷ *vad*²⁸ *an*²⁹ *Fraškart*³⁰ *kartārih*
*i*³¹ *šapīr*³².

9

Sanskrit. *jyotiṣmān bhava asmin nivāse. sadā jyotiṣmān
bhava asmin nivāse (kila sadāiva idṛṣo bhava). nirmalo bhava
asmin nivāse. vṛddhikāri bhava asmin nivāse Dīrgham kṣṣṭam
Samyamcit tat upari śastreṇa akṣayakareṇa samam śastreṇa
uttamena akṣayakareṇa (iti Ijśniśastreṇa).*

9

Persian. *tēz bād andar in xānah. hamīshah tēz bād andar in
xānah (ya'nī hamīshah edūn bāš). rošan bāš andar in xānah.
afzāyandār bāš andar in xānah tā Dēr Zamān bar alat Izišn
bemarg kunandah u bā alat nek bemarg kunandah (ya'nī alat
Izišn).*

9

Gujarati. *tū Der Mudat lagī te je bālātar bēmarag karnār
ejmatī hathiār ke te bhalā hathiār sāthe saravene bēmarag
karše (iāne) Raštākhej karše tāhālagī balto rehe e gharmā ane
hameše balto rehe e gharmā ane rošan rehe e gharmā ane vara-
dhāno karnār thā e gharmā.*

10

Avesta. *dāyā mē Ātarš puθra Ahurahe Mazdā
asu x'adrēm asu θrāitīm
asu jītīm pouru x'adrēm
pouru θrāitīm pouru jītīm*

(that is, be ever so), until that Long Time, along with that implement which causes the Renovation, until the making of the good Renovation.

9

Sanskrit. Be shining in this abode. Be ever shining in this abode (that is, be always indeed of this aspect). Be undefiled in this abode. Be making increase in this abode, even for a Long-continued Period, through the weapon that causes imperishableness, together with the excellent weapon that causes imperishableness (that is, through the weapon of the Yasna-sacrifice).

9

Persian. Be blazing in this house. Be ever blazing in this house (that is, be always thus). Be bright in this house. Be a maker of increase in this house, during that Long Time, together with the implement of Yasna-sacrifice that makes immortal, and with the good implement that makes immortal (that is, the implement of the Yasna-sacrifice).

9

Gujarati. Burn thou until the Long Time, until the time that [they] will make all immortal; (that is), until the day of Resurrection with that great, wonderful, good weapon that makes [one] immortal, and burn thou ever in this house, and be thou bright in this house, and be thou an increaser in this house.

10

Avesta. Give unto me, O Fire, son of Ahura Mazda!
Well-being immediately, sustenance immediately;
Life immediately, well-being in abundance;
Sustenance in abundance, life in abundance;

*mastim spanō xšviurām hizvām urune uši
xratām pascaēta masitām
mazāntām apairi.ādrām.*

IO

Pahlavi. *yehabūnāe*¹ *ō li Ātaš*² *i*³ *Ōhrmazd*⁴ *berē* *tēž*⁵ *x^vārīh*⁶ *tēž*⁷ *srāyīšnīh*⁸ *tēž*⁹ *zāyīšnīh*¹⁰ *pur*¹¹ *x^vārīh*¹² *pur*¹³ *srāyīšnīh*¹⁴ *pur*¹⁵ *zāyīšnīh*¹⁶ (*aēy vad mām ‘apagayehe’*¹⁷ *al*¹⁸ *yehvūnāt amat*¹⁹ *af-amān*²⁰ *tēž*²¹ *yehabūnāe*²² *af-amān*²³ *tēž*²⁴ *kabed yehabūn*²⁵) *frazānakīh*²⁶ (*aēy vad*²⁷ *frajān i*²⁸ *kār i*²⁹ *dēnāk*³⁰ *xavītūnam*³¹) *awzūnīkīh*³² (*aēy vad min*³³ *mandavām kabed*³⁴ *mandavām xavītūnam*³⁵) *šēpak*³⁶ *hizvānīh* (*aēy vad*³⁷ *mām hizvān*³⁸ *pavan kār i*³⁹ *dēnāk*⁴⁰ *šēpak*⁴¹ *yehvūnāt*⁴²) *ruvān*⁴³ (*aēy vad*⁴⁴ *mām ruvān ahrav yehvūnāt*⁴⁵) *uš*⁴⁶ (*aēy*⁴⁷ *vad*⁴⁸ *mām uš*⁴⁹ *pavan*⁵⁰ *kār*⁵¹ *i*⁵² *dēnāk*⁵³ *frax*⁵⁴ *yehvūnāt pavan gās*⁵⁵ *yehvūnāt*⁵⁶) *xrat*⁵⁷ *āxar* (*yemalelūnam*⁵⁸ *aēy-am*⁵⁹ *yehabūnāe*⁶⁰) *mas*⁶¹ *u*⁶² *šapīr* (*dō*⁶³ *barā guft šnāsīhā*⁶⁴ *ae*⁶⁵ *mavan-aš*⁶⁶ *hēn lā kart*⁶⁷ *yekavīmūnēt*⁶⁸ *aš hēn kartan*⁶⁹ *lā šāyet*. *ae*⁷⁰ *denē*⁷¹ *āsn*⁷² *xrat pētak*⁷³ *zak*⁷⁴ *i*⁷⁵ *gōšānsrūt*⁷⁶ *xrat pētak*⁷⁷ *āsn xrat awzāyīšnīh*⁷⁸ *min*⁷⁹ *gōšānsrūt*⁸⁰ *xrat*⁸¹ *pavan āsn xrat kār*⁸² *šāyet yedrāntan*. *mas*⁸³ *gōšānsrūt*⁸⁴ *i*⁸⁵ *barā*⁸⁶ *yemalelūnēt*⁸⁷ *mavan*⁸⁸ *ērpatastān lā kart yekavīmūnēt*⁸⁹ *suxn*⁹⁰ *dānakīhā lā xavītūnēt*⁹¹ *yemalelūnēt*⁹² *āt mavam etōn yemalelūnēt*⁹³ *hādāt*⁹⁴ *mavan-aš*⁹⁵ *hēn lā kart yekavīmūnēt*⁹⁶ *aš hēn lā yehvūnēt*.⁹⁷ *vīr*⁹⁸ *zak*⁹⁹ *yehvūnēt*¹⁰⁰ *mavan pataš mandavām*¹⁰¹ *i*¹⁰² *vabidūnd*.¹⁰³ *uš*¹⁰⁴ *zak*¹⁰⁵ *yehvūnēt*¹⁰⁶ *mavam pataš mandavām*¹⁰⁷ *i*¹⁰⁸ *yaxsenund*. *xrat*¹⁰⁹ *zak*¹¹⁰ *yehvūnēt*¹¹¹ *mavan pataš mandavām*¹¹² *i*¹¹³ *ō*¹¹⁴ *yāityūnd*.¹¹⁵ *ae*¹¹⁶ *pavan xrat zak*¹¹⁷ *yehvūnēt*¹¹⁸ *mavan*¹¹⁹ *zamānak val kār xavītūnēt burtan*. *dānāk zak*¹²⁰ *yehvūnēt*¹²¹ *aēy mandavām*¹²² *pavan mareh kabed*¹²³ *dānad*.¹²⁴ *šnāsīk*¹²⁵ *zak*¹²⁶ *yehvūnēt*¹²⁷ *mavan*¹²⁸ *sūt u zīyān*¹²⁹ *šnāsēt*. *awzūnīk*¹³⁰ *zak*¹³¹ *yehvūnēt*¹³² *mavan min*¹³³ *kas*¹³⁴ *mandavām*¹³⁵ *kabed mandavām dānad*.¹³⁶ *ae*¹³⁷ *Ātaš*¹³⁸ *i*¹³⁹ *Ōhrmazd berē denē nēwākīh barā li yehabūnāe mavan pavan levīn guft yekavīmūnēt*).

IO

Sanskrit. *dehi mahyam Agne putra Svāmīno Mahājñānīnaḥ tejasvi śubham tejasvi vartanam tejasvi jīvitam sampārnam*

knowledge, holiness, a ready tongue, understanding for [my] soul;

And afterwards wisdom [which is] comprehensive,
Great, imperishable.

IO

Pahlavi. Give unto me, O Fire, son of Ormazd, prompt comfort, prompt sustenance, prompt life, full comfort, full sustenance, full life (so that there may be no death unto us; give us [these] promptly, give us promptly [and] much), wisdom (so that I may know the end of the act of the law), greatness (so that from something I may know many things), readiness of tongue (so that our tongues may be ready in the act of the law), soul (so that my soul may be righteous), intellect (so that our intellects may be wide and quick in the act of the law), afterwards (I mention) wisdom (that is, give unto me) great and good [wisdom], (the two [forms of] knowledge; the one is [that which] cannot be incorporated into him in whom it is not [already] innate. Know that this is known as the innate wisdom. The acquired wisdom is manifest for the furtherance of the innate wisdom; it is through the acquired wisdom that one is able to put into action an affair pertaining to the innate wisdom. [As to] the great acquired wisdom, it is said that whosoever has not received instruction does not know [how] to speak the words with wisdom; there is some one who says, know that [wisdom] is not in him who has not received [instruction]. Understanding is that through which they do things. Intellect is that through which they retain things. Wisdom is that through which an act is brought to completion. Know that he is wise who knows [how] to bring about the timeliness of an action. Sagacious is he who fully knows [how] to discern things. Possessed of knowledge is he who knows the gain and the loss. Great is he who from a small thing knows many things. O Fire, son of Ormazd, give this good unto me which is mentioned above).

IO

Sanskrit. Give unto me, O Fire, son of the Lord that has Great Knowledge, keen happiness, keen subsistence, keen life,

śubham sampūrṇam vartanam sampūrṇam jīvitam nirvāṇajñānam (kila nirvāṇajñānam yat kimcit śubham jānāmi) gurutām (yat kimcanāt pracuram kimcit jānāmi) pāṭavinim jīhvām (kila me jīhvā kāryeṣu nyāyeṣu ca pravīnatarā bhūyāt) atmānam (kila me atmā mukto bhūyāt) smṛtim (kila me smṛtiḥ kārye nyāye ca viśalatarā bhūyāt) buddhim paścāt mahatim uttamām akathitajñānam (nāisargikām ity arthaḥ sā ca yā karnaśrutā buddhiḥ nāisargikabuddeḥ vṛddhaye prakāṣā. karnaśrutā yā buddhiḥ nāisargikabuddhikārye śakyate pracārayitum. buddhiṣca sā bhavati yā samayam kāryam jānāti pracārayitum. jñāni ca sa bhavati yah lābham chedam ca jānāti. gurutaraṣca sa bhavati yah kimcanāt pracuram kimcit jānāti).

10

Persian. *badeh marā Ātaš pus Hormazd āsudah xoreh asudah rūzi āsudah zīstan pur xoreh pur rūzi pur zīstan dūr andēši (ya'nī 'āqibat andēši kih az andak bisyār dānam) x'ānānandah zabān (ya'nī zabān dar kār u dād tēstar bād) ravān (ya'nī ravān man Garoṣmānī bād) hūš (ya'nī hūš man dar kār u dād farāxtar bād) xirad pas mih u veh nā šanīdah xirad (ya'nī āsūdah xirad u ān kih guš šanīdah xirad barāy afzūdan āsūdah xirad paidā ast u guš šanīdah xirad b-āsūdah xirad kār rā ravāj dādan mitavānad. u xiradmand ān bāšad vaqt u kār ravāj dādan rā badānad. u dānā ān bāšad kih sūd u zyān badānad. u buzurgtar ān bāšad kih az andak bisyār dānad).*

10

Gujarati. *ane ap mahne o Ātaš Hormajdānā beṭa tej (iāne setāb) āsānī ane tej parvarāś ane tej jivavū ane ghaṇī āsānī tathā ghaṇī*

complete happiness, complete subsistence, complete life, emancipating wisdom (that is, emancipating wisdom, so that I may know something or other good), greatness (so that I may know some little thing or other from whatsoever it be), a skilful tongue (that is, may my tongue be more skilled in actions and judgments), soul (that is, may my soul be emancipated), memory (that is, may my memory be more extensive in action and judgment), intellect afterwards, [which is] great, excellent [and] of untold wisdom (innate—that is the meaning, and that intellect which [is] acquired [lit. heard through the ear] [is] manifest for the furtherance of the innate intellect. Acquired intellect [is that] which is able to give currency in an affair of the innate intellect. And that is intellect which knows how to give currency to occasion [and] action. And wise is he who knows the gain and loss. And more than venerable is he who knows something or other fully from any source whatsoever).

10

Persian. Give unto me, O Fire, son of Ormazd, satisfactory comfort, satisfactory means, satisfactory living, full comfort, full means, full living, far-sightedness (that is, the foresight by which I may know much from little), a ready tongue (that is, may [my] tongue be more swift in work and the law), soul (that is, may my soul be [worthy] of the Abode of Praise), intellect (that is, may my intellect be wider in work and the law), wisdom afterwards great and good, unheard wisdom (that is, the innate wisdom, and that which is the wisdom acquired by hearing through the ear is created for the furtherance of the innate wisdom; and the acquired wisdom is capable of giving currency to a work of the innate wisdom. And wise is he who knows [how] to give currency to occasion and work. And sagacious is he who knows the gain and the loss. And more than great is he who knows much from little).

10

Gujarati. And give unto me, thou Fire, son of Ormazd, quick (that is, swift) ease, and quick maintenance, and quick living,

parvaras ane ghanū jivavū (iāne e cij hamūne kam nahī thāe) ane durandēs dānāi (ane dānāim jiādati je ek cijthī ghanī cijne jānī šakū) ane miṭhī jobān ane rovānne (Behešt) ane hoš pache moṭāmā moṭi akal (je gošośarutē kherad gošośarute kherad e je kāne šabhlehī ane ūštādthī šikklehī akal e akal āšnīde kherad iāxe jāti akal kartā ghanī behetar ane bujarag che šāvāste ke je koi maktabmā nahī beṭho hoe ane ūštādthī talīm nahī līdhī hoe tehene dānāinā šakhuno bolvānī takāt nahī hoe ane āšnīde kherad che te āšnīde kherad tathā āšne kherad e je jāti akal ke je akal māe peṭ jāneāthī insān ūpar Khodānī tarafthī ūtreche te).

II

Avesta.

*nairyam pascaēta ham.varatim
arədwō.zəngam axʰafnyam
(drišūm asnamča xšafnamča)
āsito.gātum jayāurūm.
tudrušam āsnam frazantim
karšō.rāzəm vyāxanəm*

*ham.raodəm hvāpəm āzō.būjim hvīram yā mē frādayāt nmānəmča
visəmča zantūmča dakyūmča daiiṣhu.sastimča.*

II

Pahlavi. *zak-č¹ i² gabrān³ hammartāzakih⁴ āxar⁵ patūkih⁶*
(*pavan kār i⁷ dēnā⁸*) *stēmik⁹ zangih¹⁰ (aēγ-am kār min legalā*
šapīr tuvānāt¹¹ kartan¹²) axʰap¹³ (aēγ¹⁴ vad madam min¹⁵ dēnik
lā¹⁶ xelmūnam¹⁷) srišūtak¹⁸ i¹⁹ yūm u lēlayā (vēš lā xelmūnam²⁰
ēgōn²¹ amat ben Dēn guft yekavīmūnēt) tēš min gās²² (aēγ vad-am
tēš²³ min Bušāsp²⁴ barā²⁵ tuvānāt²⁶ yehvūnt²⁷) u²⁸ jīgār²⁹ (zak
i³⁰ pavan yadā apāyet kartan) zak³¹ i³² nām³³ burtār i³⁴ fravar-

and much ease and much maintenance, and much living (that is, may this thing not decrease for us), and the farsighted wisdom (the increase of wisdom, so that I may be able to know many things from one thing), and a sweet tongue, and (Paradise) for the soul, and understanding, then the greatest intelligence, (which is the acquired wisdom; the intelligence acquired by hearing through the ear, and acquired by learning under a teacher, is the acquired wisdom; this intelligence is much better and greater than the innate or inborn wisdom; because whosoever has not attended a school, and has not received training under a teacher, has no ability to speak the words of wisdom, and the innate wisdom, that comes to man from God while born of the mother, is the innate wisdom or inborn wisdom).

II

Avesta.

[Give me] then the manly valor,
Which is ever afoot, sleepless
(For one third of the days and nights),
Watchful while lying in bed.

[Give me] native offspring that give support,
Ruling over the region, belonging to the assembly,
thoroughly developed, possessed of good works, delivering from
distress, of good intellect, that may further my house, village,
town, country, [and] the renown of the country.

II

Pahlavi. Even manly valor unto men, afterwards strength (in the act of the law), firm-footedness (so that I may be able to work well with my feet), sleepless (that is, I do not sleep beyond what is lawful), (I do not sleep) [more than] a third of a day and a night (as is dictated in the Religion), quickness from bed (so that I may be able to [free] myself quickly from Bushasp), powerful arms (that is, [in the work] that is to be done by

tār³⁵ āsnūtak³⁶ frazand³⁷ i³⁸ kišvar vīrāe³⁹ i⁴⁰ hanjamanik⁴¹ ham-rōst⁴² hvāpar⁴³ i⁴⁴ min tangih bōxtār⁴⁵ (min⁴⁶ Dōžax⁴⁷) huvīr⁴⁸ (aēy apāyišnik⁴⁹ pur šnāsak⁵⁰ pavan⁵¹ zak⁵² āxar āxar⁵³ apāyet kartan⁵⁴) mavan⁵⁵ zak⁵⁶ li frāx⁵⁷ enāt⁵⁷ mān u vis⁵⁸ u sand u mata u rōstāk.⁵⁹

II

Sanskrit. *mānuṣim paścāt samagrām śaktim sudṛḍhajaṅghatām (kila kārye yat pādābhyām yujyate kartum vyavasāyīśak-taśca bhavāmī) anidratām (pramāṇanidratām ity arthaḥ) tri-bhāgam dinānām ca rātrīṇāmca tejasvitām sthānāt bhujabala-vattām pālakam nisargagunam putram dvīpamandanam samavāyikam sahoditam surakṣakam saṅkaṭāt suddhidam (Narakāt ity arthaḥ) śucetanam (sānurāgam sābhilaṣam ity arthaḥ) yo me vistārayati grāhamca gr̥hatamam ca mahāgr̥ham ca grāmam ca deśam ca.*

II

Persian. *mardī u pas az ān hamah tavānāi xūb saxt zānū (ya'ni har kār kih bah pāy tavān kardan xūb kār kunandah u tavānā bāšam) be x'ābi (paymān x'āb īn ma'ni) sūm (hiṣah) rūzha u šabhā tēz gāh bāzūi zārmand parvarandah āsnīdah farzand sībandah šahr u anjuman dārandah rahānandah (az Dūzax īn ma'ni) nek menišn (rā manīdār īn ma'ni) har kih farāz dehad xānah u mahallat u šahr deh u rūstā.*

II

Gujarati. *mardī ane kaūat ane pagmā śaktī ane bekhoābī (chevī je) rāt ane danno tarijo (hāso suvū) ane vakhat upar setāb ūthvū ane bājumā kaūat ane nāmdār jāti akalnā farjand je šehernā samārñār ane anjumannā bešnār ane khubsurat tathā nek ābrudār ane tangithī khalāṣīnā āpnār ane nek dānā ke (te mahārā*

hand), a child that is illustrious [lit. name-bearing], protector, of innate wisdom, adorning the country, of the assembly, fully grown, honorable, deliverer from distress (from Hell), of good understanding (that is, fully knowing what is requisite to be done ultimately), who may further my house, and village, and city, and province, and country.

II

Sanskrit. [And] afterwards manly and complete power, great firm-footedness (that is, I [may] become energetic and capable in the action which it is proper to do with the feet), sleeplessness (moderate sleeping—that is the meaning), a third part of the days and nights, quickness [to move] from a place, strength of arms, a son who is a protector of innate virtue, adorning the land, belonging to the assembly, tully grown, a good guardian, giving release from misery (from Hell—that is the meaning), who will promote my house, my chief house, my great house, my village, and my country.

II

Persian. Manliness and after that entire capability, very strong knees (that is, I may be able to do all those works well, which are capable of being done by the feet), sleeplessness (moderate sleep—that is the meaning), a third (part) of the days and nights, prompt [from] bed, powerful in arms, protector, a child of innate [wisdom], adorning the country and holder of an assembly, liberator (from Hell, that is the meaning), (thinker) of good thought (that is the meaning), who furthers the house, and street, and city, and village, and country.

II

Gujarati. [Give] manliness and power and strength of the feet and sleeplessness (such as the sleeping) a third (part) of a day and night, and timely, swift rising, and power of arms, and worthy offspring of innate wisdom, adorning the city, sitting in the assembly, and beautiful, and of good renown, and deliv-

farjand) *gharmā tathā moholāmā tathā gāmmā tathā šehermā*
ane molakmā mahne jāher kare (te mahne āp).

12

Avesta. *dāyā mē Ātarš puθra Ahurahe Mazdā*

yā mē anhaṭ afraśānhā

nūrēmča yavaēča.tāite

Vahištəm Ahūm āšaonəm

raočanəm višpō.x^oādrəm

sazə.buye vanhāuča mišde vanhāuča sravahi urunaēča darəye
havanəhe.

12

Pahlavi. *yehabūn¹ ō li Ātaš² i³ Ōhrmazd⁴ berē zak⁵ mavan*
li havēt⁶ āfrāč⁷ sacišn⁸ kevan-č⁹ u¹⁰ vad ō¹¹ hamāe¹² rawišnēh¹³
Pahlum Ax^oān i¹⁴ ahravān¹⁵ i¹⁶ rōšn¹⁷ i¹⁸ hamāk¹⁹ x^oārih²⁰
griftār yehvūnānī²¹ (aēy ān²² naḫšō²³ vabidūnānī²⁴) zak i²⁵
šāpīr²⁶ mīzd (tamō²⁷) u²⁸ zak i²⁹ šāpīr husravīh³⁰ (litamō³¹)
zak-č³² ruvān-č³³ i³⁴ dēr huax^oih³⁵ (vīndagarīh³⁶ pavan³⁷ Čašōtarg³⁸).

12

Sanskrit. *dehi mahyam Agne putra Svāmīno Mahājñānīnaḥ*
yā me abhūt ayogyatā idānimca yāvat sadāpravṛttim Atahparam
Bhuvanam muktāmanām sadodyotam samastasubham. yogyo bha-
vāmi uttamasya prasādasya uttamāyāśca śruteḥ ātmanaśca dīr-
ghāyāḥ susvāmīṭayāḥ (prasadaḥ paralokīyāḥ śrutiśca ihalokīyā).

12

Persian. *badeh marā Ātaš pus Hormazd ān kih marā būd*
nā-sazā aknūn u tā hamīšah az hamah Bālā Jāi ašōān hamīšah
rošan hamīšah xūb. sazāvār bāšam veh u vehān sītāyīdan u ravān
rā dēr hā xudāi (ān jahān) u sītāiš (in jahān).

ering from distress, and good, wise; (give unto me these my offspring) who would make me renowned in the house, in the street, and in the village, in the city, and in the country.

12

Avesta. Give unto me, O Fire, son of Ahura Mazda,
The Best World of the righteous,
The shining, the all-happy,
So that it may fulfil my wish
Now and for ever—

so as to attain to good reward, and to good renown, and to long happiness of [lit. for] my soul.

12

Pahlavi. Give unto me, O Fire, son of Ormazd, that which may make me worthy of the Best World of the righteous, the shining, the all-glorious, for now and for ever. May I be the holder (that is, I may make it my own) of reward (there [i. e. in the next world]), and of the good renown (here), also of the long ownership of the soul (the acquisition at the Chinvad [Bridge]).

12

Sanskrit. Give unto me, O Fire, son of the Lord that has Great Knowledge—whatever my unfitness has been, now and for ever—the World Hereafter of the righteous, the ever-shining, the all-good. May I be worthy of the best grace and of the best renown, and of the long good ownership of the soul (grace pertaining to the next world and renown pertaining to this world).

12

Persian. Give unto me, O Fire, son of Ormazd—howsoever unworthy I may be, now and for ever—the Exalted Place of the righteous, the ever-shining, the all-good. May I be worthy of the good and of being praised by the good, and of the long ownership (in that world) and of praise (in this world).

12

Gujarati. *ane e Ātaš Hormajdnā beṭā je hamešenū ašo lokonū buland Makān tamām rošnī ane āšānī bharelū (iāne buland Behešt) je hamnā (fakat haeātīmā) anghattū che te mahne āpje ane (te jehānno) behetar badlo ane (e jehānnī) behetar neknāmī ane rovānne Der Mudat lagī nek šahebīne lāek kar.*

13

Avesta. *vīspaēibyo sastīm baraiti
Ātarš Mazdā Ahurahe
yaēibyo aēm hqm.pačāite
xšāfnīmča sūirīmča.
vīspaēibyo hača izyeite
hu.bərətīm uštā.bərətīmča
vantā.bərətīmča Spitama*

13

Pahlavi. *harvisp¹ gōwišn barad² Ātaš³ i⁴ Ōhrmazd⁵ mavan valǝšān⁶ pavan⁷ zak⁸ ham pačēnd⁹ šām¹⁰ u sūr (zak¹¹ Ātaš¹² mavan zak¹³ bēn¹⁴ xānak yatībūnēt¹⁵ aš anjāmišn¹⁶). (zak¹⁷ Ātaš¹⁸) min harvisp¹⁹ kāmāk²⁰ madammānēt²¹ hubarišnih²² u²³ nēwak barišnih u²⁴ ayāwār²⁵ barišnih (barā²⁶ mǝ nāmčāštāk²⁷ barā yemalelūnēt vad²⁸ denǝ²⁹ hubarišnih³⁰ hanā³¹ mandavam³² dātan³³ u³⁴ nēwak barišnih³⁵ hanā³⁶ gūmbat³⁷ sāxtan³⁸ u³⁹ ayāwār⁴⁰ barišnih⁴¹ denǝ⁴² yātakgōwih kartan) ae⁴³ Spitāmān⁴⁴ (Zaratušt⁴⁵).*

13

Sanskrit. *sarveṣu vācam muñcati Agnir Mahājñaninaḥ Svāmināḥ yebhyaḥ ayam sadā pacati nityapākam utsavapākam ca. sarvebhyaśca abhivañchati uttamam ahutiṁ subham ahutiṁ saha-yyāahutiṁ ca Spitama.*

12

Gujarati. And give unto me, O Fire, son of Ormazd, the eternal great Abode of the righteous, which is full of light and ease (that is, the great Paradise), which (just now in this existence) is improper, and the better reward (of that world) and the better renown (of this world); and make the soul worthy of good lordship for the Long Time.

13

Avesta. The Fire of Ahura Mazda
 Gives command unto all
 For whom he cooks
 The evening and the morning meal.
 From all he solicits
 A good offering, and a wished-for offering,
 And a devotional offering, O Spitama!

13

Pahlavi. The Fire of Ormazd bears a word unto all who cook the evening and the [morning] meal with it (the Fire that sits in the hearth [lit. abode], his goal). (The Fire) desires a good offering, and an excellent offering, and a helpful offering from all; (the reason why they are mentioned separately, name by name), O Spitman (Zartusht, is that the giving of a thing is a good offering, and the constructing of a dome [unto Fire] is an excellent offering, and the interceding for good works is a helpful offering).

13

Sanskrit. The fire of the Lord that has Great Knowledge, utters a word unto all for whom he always cooks the everyday cooking and the festival cooking. And from all he desires the best offering, happy offering, and a helpful offering, O Spitman!

13

Persian. *hamah rā suxn mīguyad Ātaš Hormazd urā kih hamīšah mīpazad puxtani u puxtani šadi. az hamah baxāhad hūbū u nēk bū u bū yāri ay Spitamān.*

13

Gujarati. *e Sapetmān (Jartošt) je koi khuṣhālī tathā rāmsnīnū khānū savār ane śāhāj pakāvec te sarve koine Hormajdno Ātaš sakhun kehec ane sarve admīthī khuṣboi mukvānī ane pāśbānī karvānī ane jādangoi karvānī khāeś rākehec.*

14

Avesta. *vispanəm para.čarəntəm
Ātarš zasta ādiđaya.
čim haxa haše baraiti
fračarədwā armažšāide.*

Ātarəm spəntəm yazamaide taxməm hantəm radəžštārəm.

14

Pahlavi. *ō¹ harvisp² barā³ frač raftārān anšūtaān Ātaš⁵
zak⁶ i⁷ yadā nikīrēt⁸ (aēγ⁹ kolā¹⁰ mavan levin Ātaš¹¹ min bāhar
i¹² kāmāk i nafšā yātūnēt¹³ madam yadā valā Ātaš nikīrēt¹⁴
mavan hubōi yātūnd¹⁵ ayōw¹⁶ lā) aēγ¹⁷ mā¹⁸ hamx¹⁹ ak²⁰ ō²⁰
hamx²¹ ak²¹ yedrūnēt²² (dōst²³ ō²⁴ dōst²⁵) frač raftār²⁶ (anšūta²⁷) ō²⁸
valā²⁹ i³⁰ armēšt³¹ (Ātaš³²). (jīvāk³³ artēštār³⁴ yemalelūnēt³⁵).⁴
Ātaš³⁶ awzūnīk yezbexūnam mavan takīk aīt (mavan³⁷) artēštār
(yemalelūnēt³⁸ tan-aš³⁹ armēšt⁴⁰ af-aš mēnūk artēštār).*

14

Sanskrit. *sarveṣaṃ pracaratām Agnir hastam alokayati. kim
mitro mitrāya dadāti pracāravān ajangamāya. [. . .]*

13

Persian. The Fire of Ormazd utters a word unto all, who always cooks the [daily] cooking and the cooking of joy. He desires from all, good incense, and excellent incense, and a helpful incense, O Spitman.

13

Gujarati. Unto all those, O Spitman (Zartusht), who cook the meals of delight and joy in the morning and evening, the Fire of Ormazd speaks, and desires of all men the offering of incense, of protection, and of intercession for good works.

14

Avesta.

The Fire looks at the hands

Of all passers-by—

‘What does the friend bring to the friend,

The one that goes forth to the one that sits still?’

We sacrifice unto the holy Fire, the bold, good, warrior.

14

Pahlavi. The Fire looks at the hands of all men that pass by, (that is, the Fire looks at the hands of everyone who comes before it for the fulfilment of his own desire, [to see] whether he has brought incense or not)—‘what does the comrade bring for the comrade, (the friend for the friend), (the man) that passes by for the (Fire) that sits still?’ [Though sitting still] he is called a warrior (in a place). I sacrifice unto the beneficent Fire who is strong, there is (some one who calls him) a warrior; (in his body he [is] motionless, [but] in spirit he is a warrior).

14

Sanskrit. The Fire looks at the hands of all that go forth:—
‘what does the friend that goes forth give to the friend who does not move?’ [. . .]

14

Persian. *hamah ravandagān rā Ātaš dast binad. cūn dūst dūstān rā dehad ravandagān. [. . .]*

14

Gujarati. *ane jem došt doštnā najdik jāec (ane te doštne vāste k̄ai cij lei jāec ane došt te doštnā hāth ūpar negāhā karec te mišale) tamām (Ātašmī) najdik janār (ādmīo) nā hāt ūpar Ātaš negāhā karec. (Ātaš) pāglo che paṇ pehelvān (kaheo che). bujorag Ātaš jorāvar pehelvān che tehene arādhū.*

15

Avesta. *āat̄ yezi šē aēm baraiti aēsmēm vā ašaya bəratēm Barəsma vā ašaya frastarətēm urvarəm vā Hadānaēpatām
ā hē pascaeta frīnaiti
Ātarš Mazdā Ahurahe
xšnūtō atibištō haγdanhum.*

15

Pahlavi. *hat ō valō¹ zak² barad³ ēsm⁴ pavan ahrākīh yedrūnand⁵ u⁶ Barsm-č⁷ i⁸ pavan ahrākīh frāč vistart⁹ u¹⁰ urvar¹¹ i¹² Hadanpāk¹³ zak¹⁴ āxar¹⁵ afrīnēt¹⁶ Ātaš i¹⁷ Ōhrmazd amat¹⁸ x¹⁹ ašnūt¹⁹ u²⁰ abišt²¹ u²² sēr.²³*

15

Sanskrit. *tato yadi asmāi ayaṁ dadāti samidham vā puṇya-tayā vidadhitām Barcsmānīm vā puṇyatayā mbaddhām vanaspatīm vā Uruarāmanāmānam sa tasmāi paścāt āśirvādayati Agnir Mahājñāninah Svāminah santuṣṭaḥ apīḍitaḥ tr̥ptaḥ*

15

Persian. *cira kih har gāh urā īn badehad īsam az kirfah yā*

14

Persian. The Fire looks at the hands of all that pass by:—
 ‘when does the friend that passēs by give unto the friend?’
 [. . .]

14

Gujarati. And as a friend goes to a friend, (and he takes something for the friend, and as the friend looks at the hand of the friend, so) the Fire looks at the hands of all (men) who approach (the Fire). (The Fire) is stationary but (he is called) a hero. I praise the great Fire, the mighty hero.

15

Avesta. Then if that one brings unto him either fuel rightly brought, or Baresman rightly spread, or the plant Hadhanaepata,
 To him thereupon, in fulfilment of his wish,
 The Fire of Ahura Mazda
 Propitiated, unoffended, gives a blessing:

15

Pahlavi. If that one brings unto him fuel brought with righteousness, and also Barsam spread with righteousness and the tree Hadhanapat, unto him thereupon the Fire of Ormazd, being propitiated, unoffended, and satiated, gives a blessing.

15

Sanskrit. Then if that one gives unto him either fuel well examined with rectitude, or the Barsam bound with rectitude, or the plant *Uruarāma* by name, [being] satisfied, undisturbed, satiated, the Fire of the Lord that has Great Knowledge invokes thereupon a blessing upon him.

15

Persian. For whenever he gives unto him fuel through

*Barsam az kirfah bastah yā dār Urvarān nām urā pas afrīn kunad
Ātaš Hormazd xušnūd šudah u tandurust šudah u sir šudah.*

15

Gujarati. *agarjo pakithā (Ātaš) ūpar kaṭhi mukine tathā aṣoithā
Barsam bādhine ane khusboidar urvar mukine (Ātašnī aradhna
kare) to pachī tehenī ūpar Hormajdno Ātaš dovā karec (ke tū)
khusāl ane beājār ane dharāelo (rehejo).*

16

Avesta. *upa θwā haxšōit̄ gēuš vqθwā
upa vīranəm pourutās
upa θwā vərəzvatiča manō
vərəzvatiča haxšōit̄ anuha
urvāxšan̄ha gaya jiyaēša
tā xšapanō yā jvāh̄.
imat̄ Ādrō afrivanəm
yō ahmāi aēsməm baraiti
hikūš raočas.pairištā
ašahe bərəja yaoždātq.*

16

Pahlavi. *aēy¹ madam sak² i³ lak sātūnāt⁴ zak i⁵ gōspandān⁶
ramak (aēy-at⁷ yehvūnāt) sak⁸ i⁹ vīrān i¹⁰ pur rawišnīh¹¹
(gabraān¹² i¹³ gušn¹⁴). madam¹⁵ ō¹⁶ lak haxtāt kāmāk¹⁷ pavan¹⁸
mēnišn¹⁹ u²⁰ kāmāk²¹ pavan Ax²² (aēy²³ apayist²⁴ pavan mēnišn
lcvatō zak i²⁵ pavan²⁶ Ax²⁷ rāst yehvūnāt hēn²⁸ mēnišnīh lak ētōn
zak kāmāk haxtāt aēy pētāk yehvūnāt ēīgōn amat kāmāk Ōhrmazd
ait̄). hurvāxman²⁹ ax³⁰ pavan jān³¹ zivē³² vad³³ zak³⁴ lēlayā³⁵
zivē³⁶ pavan³⁷ rāmišn³⁸ zivē (ae³⁹ adūk[?] zivē⁴⁰). denō⁴¹ zak⁴²
i⁴³ Ātaš⁴⁴ afrīn⁴⁵ (bāstan⁴⁶ qal vabidūnyen⁴⁷) mavan ō⁴⁸ vatō⁴⁹
yedrūnyen⁵⁰ tsm⁵¹ i⁵² hušk i⁵³ pavan rōšnīh nikīret⁵⁴ ahrakīh⁵⁵*

righteousness or Barsam bound through righteousness or the tree *Urvarān* by name, the Fire of Ormazd, being then satisfied, happy, and satiated, invokes a blessing upon him.

15

Gujarati. If he (praises the Fire), by putting fuel upon (the Fire) with holiness, and by binding the Barsam with righteousness, and by putting fragrant wood [upon it] then the Fire of Ormazd gives a blessing unto him, '(be thou) joyful and free from disease, and satiated.'

16

Avesta.

' May a flock of cattle attend upon thee,
A multitude of men upon thee,
And may an active mind
And an active spirit attend upon thee,
Mayest thou live with a joyous life
The nights that thou livest! '—
This is the Fire's blessing [upon him]
Who brings to him fuel,
Dry, exposed to the light,
Purified in accordance with the ritual of righteousness.

16

Pahlavi. ' May a flock of cattle attend upon thee (that is, may it be unto thee), fully progressive men (youths). May a desire arise unto thee in [thy] mind and a desire through the Lord (that is, such [a desire] in thy mind as would be true to the Lord; may a desire arise in thy mind in this manner that it would be manifested in such a way as is the will of Ormazd). With the desire of the Lord do thou live with life unto the night that thou livest, do thou live with joy, (that is, do thou live without pain[?]).' The Fire (invokes) this blessing (every day) upon him who brings unto him, with a righteous motive for the love

arzūk⁵⁴ ruvān⁵⁵ dūšarm⁵⁶ rāe⁵⁷ ō⁵⁸ kār i⁵⁹ karpak⁶⁰ rāe⁶¹ yōždasr⁶² (aēy⁶³ dakya⁶⁴).

16

Sanskrit. *utkr̥ṣṭas te uttiṣṭhatu gavāṃ samcayaḥ utkr̥ṣṭo vira-
ṇām ca sampūrṇa pracāraḥ (kila te bhuyāt). utkr̥ṣṭas te abhila-
ṣaṣca manasa abhilaṣaṣca uttiṣṭhatu Svāmīna (kila manasa tad eva
cintaya yat Svāmīna Gurūṇa ādiṣṭam). anandena Svāmīno jīvena
jīva tā rātrih yaḥ jīvayasi. asmāi Agneḥ āśīrvādaḥ yo asmin
samidham muñcati śuṣkāṃ raśminirīkṣitām punyāhetutayā
pavitram.*

16

Persian. *bisyar turā barxizād ramah gāvān bisyar mardān
tamām (ya'ni turā bād) buland turā x'āhiš (ya'ni x'āhiš dil
barxizād az Šahib ya'ni dar menišn edun menād cūn Ahū Dastār
farmud). pur ramišn Xudā bah jān zivād tā ān šab kih
x'āhand zist. urā afrīn Ātaš har kih urā isam banehad xušk
bah rošnī didah bah dūstī kirfah pāk.*

16

Gujarati. *(ane) bālātar goṣpāndono ṭolo ane bālātar beṭaonā
farjand tūne jiādā thāo (ane) tāhārī manāšnīmā tehevi morād
jāher thāo ke jehēvi morād Hormajdnī che ane te je (ākharnī)
rāt lagī tū jīve te Hormajdnī morād ane khuṣī mujāb jīvathī jīvto
reheje ane je koi ke šukī kāṭhī rošnīmā joelī potānā pāk buland
šavabnī ūmedne vāšte muke te ūpar Ātaš e tarehethī dovā karec.*

of [his] soul and for the deed of merit, dry fuel examined in the light, [and] purified (that is, clean).

16

Sanskrit. 'Unto thee may there arise an excellent flock of cattle, and an excellent complete manifestation of heroes (that is, may it be unto thee). And may an excellent wish arise unto thee through the mind, and an excellent wish through the Lord (that is, think with the mind just that which is directed by the master, [that is,] teacher). With the joy of the Lord live with life those nights that thou livest.' The blessing of the fire [is] upon him who places upon it, with a righteous motive, dry fuel, examined in the ray of light, [and] purified.

16

Persian. 'May there arise unto thee a flock of cattle, many [and] plenty of men (that is, may there be unto thee), [and] a lofty desire unto thee (that is, may a desire arise in thy heart through the Lord, that is, think such a thought as is commanded by the Lord and Dastur). With the joy of the Lord live with the life unto the night that thou livest.' Blessings of Fire [are] upon any one who places upon it, through friendly [motive] of holy merit, dry fuel, examined in the light.

16

Gujarati. '(And) unto thee may there be an increase of a flock of excellent cattle, and a family of excellent sons, (and) may there be manifest in thy thinking such desire, as is the desire of Ormazd; and live thou in thy life according to the desire and pleasure of Ormazd, unto the (last) night that thou livest'; and the Fire offers his blessing in this manner upon him who, in the hope of his own holy, great merit, places upon it the dry fuel, seen in the light.

17

Avesta. *aṭ tōi Ātrēm Ahurā aōjōnhvantəm Aša usēmaḥ
asīštīm ēmavantəm stōi rapante čidra.avanhēm
aṭ Mazdā daibišyante zastā.istāiš dərəštā.ānanhēm.*

17

Pahlavi. *ētōn¹ hanā² i³ lak Ātaš⁴ ōžōmand⁵ Ōhrmazd aš⁶
pavan valō⁷ mavan⁸ ahrākīh x⁹arsandīh⁹ (aēy-aš¹⁰ x⁹arsandīh¹¹
pavan zak¹² zamān¹³ amat¹⁴ var¹⁵ sardār¹⁶ zak¹⁷ mavan kār
karpak kart yekavīmūnēt¹⁸ aēy¹⁹ x⁹arsandīh zak zamān yekvūnēt
amat bēn anšata ahrākīh u karpak yekavīmūnēt) i²⁰ tēz i²¹
amāvand²² (zak Ātaš²³ mavan²⁴ yekavīmūnēt ō ayāwārīh aš
pētākēnēt rāmišn²⁵ (ayāwārīh²⁶ hanā²⁷ aēy mandavam i hu bōi
dātan²⁸ u rošn dāstan u yātakgōwīh kartan). ētōn Ōhrmazd²⁹
zak³⁰ i³¹ bēšitār³² (mavan Ātaš bēšet) aš pavan tuvān x⁹āhišnīh³³
yaxsenunēt³⁴ kēn³⁵ (aēy³⁶ Ōhrmazd pavan x⁹āhišnīh³⁷ nafša
zak i³⁸ bēšitār i Ātaš³⁹ rā pātfrās⁴⁰ vabidūnyēn).*

17

Sanskrit. *evam te Agniḥ Ahuramajda śaktimān puṇyātmana
saṁtoṣi (kila saṁtoṣi tasmin samaye (kāle) yada divyadhīpatiḥ (?)
tasmāt yena puṇyakāryam kṛtam asti). tejatastaro (tejasvattaro)
mahābaliṣṭhaḥ tiṣṭhataḥ ānandam prakāṣayati sahāyyāya (kila yo
asya sahāyyāya tiṣṭhati tasya prakāṣayati ānandam). evam
Ahuramajdah pīḍakarasya hastecchaya vidadhāti nigraham.*

17

Persian. *ēdūn Ātaš tu ay Hormazd tavānā kirfagarān rā
xušnūd kunandah (ya'nī xušnūd ān zamān kih boxt sardār az ān
kih kār kirfah kardahast) tēstar bisyār zārmand būdah rāmišn
paidā kunad barāy yārī (ya'nī har kih barāy yārī u bāistad urā
paidā kūnad rāmišn). ēdūn Hormazd sitamgār rā bah x⁹āhišn
dast xūd 'aḡāb kunad.*

17

Avesta.

Then through Asha, O Ahura! we wish thy mighty powerful
Fire,

Which is taught through Asha, to be a manifest help unto the ally,
But a visible harm at Thy beck, O Mazda! unto the foe.

17

Pahlavi. Thus, O Ormazd! [there is] satisfaction unto thy Fire who is powerful, from him who [is possessed of] righteousness (that is, his satisfaction [is] at that time when he is lord of the ordeal [for] him who has done a meritorious deed; that is, the satisfaction happens at that time when righteousness and merit appear in men), who is quick and courageous, (that Fire) causes joy unto him who helps him (the giving of a fragrant thing, keeping [the Fire] burning, and interceding for good works, is the help). Thus Ormazd with his powerful desire hates the tormentor (who afflicts the Fire; that is, Ormazd with his own desire punishes the tormentor of the Fire).

17

Sanskrit. Thus, O Ormazd thy Fire powerful through righteousness [lit. the soul of righteousness] [is] satisfied (that is, satisfied—at that period (time) when he is lord of the ordeal—with him by whom a meritorious deed is performed). [He] more than active [and] of greatest power manifests joy [unto him] who stands for help (that is, unto him who stands for his help, he manifests joy). Ormazd thus at will [lit. with desire of the hand] inflicts punishment upon the tormentor.

17

Persian. Thus, O Ormazd, thy Fire is capable of causing joy unto the righteous (that is, joyful—at that time when he is lord of ransom—at him who has done a meritorious deed), quick, more powerful, causing joy unto his helper (that is, he causes joy unto any one who seeks his help). Thus Ormazd in accordance with his desire punishes the tormentor with his own hands.

17

Gujarati. *e Hormajd taharo Ātaś je raveśe bulandīno saheb ane aśo lokothā ghaḥo khuśhāl ane ghaṇī tej hematno khāvand che ane je koi ehene madad kare tehene rāmaśnī jāher kareche (iāne apeche) tehej raveśe je ājarnā denār (Ātaśne ājār dāec) tehene ūpar Hormajd potānā khāheśe karī kīno rakhec.*

17

Gujarati. O Ormazd, just as thy Fire is the lord of greatness, and is much pleased by the righteous people, and is the master of much swift courage, and causes (that is, gives) joy unto him who helps him, in the same manner Ormazd with his own desire bears malice for the tormentor (who torments the Fire).

**COLLATION OF THE PAHLAVI
MANUSCRIPTS**

COLLATION OF THE PAHLAVI MANUSCRIPTS

I. KHURSHED NYAISH

I. O

1 U₁, D, M₁, 2, 3 give this paragraph; rest om.; M₂ gives the paragraph in margin. 2 U₁, M₂ om. the gloss. 3 M₁ °šār. 4 U₁ stāyem u zbāyem for stūyīšn . . . vabidūnam; D, M₁, 2, pref. u. 5 D, M₁ kunam. 6 D, M₂, 3, pref. u. 7 U₁ hamā dānāk; D u vispākās; M₁ pref. u; M₂ vispākās; M₃ harvispākās. 8 U₁, M₂ om. the gloss. 9 D hamāe. 10 M₁ °tūnih. 11 U₁ kartakgār; D, M₁, 2, pref. u. 12 U₁ om. 13 U₁ xvatā madam hamā xvatāyān for madam . . . xvatā. D om. 14 U₁ om. k; D, M₂ hamāe. 15 M₂ xvatān. 16 U₁ šalitā; D pref. u. 17 U₁ hamā bār; D, M₁, 2, °vist; M₂ hamā. 18 U₁, D, M₁ šalitān; M₂ šat n a n. 19 U₁ pōt u hamā gēhān rāe for pāspānih vabidūntak; D pref. u; M₁ u pānākīh. 20 M₂ vabidūndak. 21 U₁ om. k and gives from here to rōčik yehabūntak in margin; M₂ pref. u. 22 D kartār; M₁, 2, vabidūndak. 23 U₁, M₂ om. k; D, M₂ hamāe. 24 U₁ gabrā; M₁ martumān; M₂ anšūtān. 25 M₂ om. u tōrā . . . rā. 26 M₂ gōrā. 27 M₁ om. 28 U₁, D, M₂ vāyindakān; M₁ vāyidīkān. 29 M₂ hamēšak. 30 M₁, 2, yehabūndak. 31 U₁ has u mizd datak for tuvān xvatā; D pref. u; M₂ °ih. 32 M₁ om. the rest of the paragraph. 33 D, om. the Phl. version from here to the end and gives a Pers. rendering instead; M₂ om. 34 M₂ dārēt; M₃ om. 35 U₁ has u kabed tuvān u hamešak mizd yehabūnēt u mitrbān with a line drawn through the sentence and gives valā . . . mitrbān in the margin; M₂ u. 36 U₁, M₂ kavīh; M₃ kavīk. 37 M₂ om. 38 U₁, M₂ add ait; M₃ hamēšak. 39 M₂ has baxšāitak for xelkūntak . . . ait. 40 U₁ bandāgān. 41 M₃ om. 42 M₂ u mitrbānih vabidūntak; M₃ mitrbān. 43 U₁, M₂, 2, tuvānā. 44 M² fravarīš vabidūntak ma[x]lūkāt; M₂ pref. u. 45 M₂ ādil; M₃ u pātaxšāih lak dāt ait for nēwak šalitāih. 46 M₂ pātaxšāih. 47 U₁ gives in Pers. characters bē zulm bē zawāl; M₂ has valā hakars zuwāl lūt aēy lā zuwāl ait; M₃ zuwāl. 48 M₂ adds aēy aft u m lā yehamtūnd. 49 U₁ om. Ōhrmazd . . . rōšnīh awzūn yehvūnāt. 50 M₂ kolā; M₃ om. xvatā 2 gēhān. 51 M₂ ān-ē gadā for awzūnīk . . . u rōšnīh. 52 M₂ gives the sentence thus, subzabā amark rāyōmand tēš sūsiā u sak i Xvaršēt Yazat barā ayāwārīh u madat lenā barā yehamtūnāt. 53 U₁ om. 54 U₁, M₂ add gadāōmand. 55 U₁, M₂ arvandasp. 56 U₁ rā awzūn yehvūnāt for ayāwārīh . . . yehamtūnāt.

I. I

1 M₂ om. the paragraph; M₃ gives the paragraph in margin; U₂, 3, K, L₁₂, M₂, M₃ pref. šnāyēnīdārīh Ōhrmazd; U₄, F₂, B pref. namās ō Xvaršēt arvandasp sē bār šnāyīnam Ōhrmazd; K nisadā; L₁₂ adds a; M₂ pref. pavan šēm i dātār Ōhrmazd šapīr i mavan awzāyīšn min dātār vōš aēy-aš dāt šēm dātār Xvaršēt v a š i š n bān; M₂, M₃ give the same at end of the paragraph. 2 U₂, K, F₂, B om. 3 U₂, F₂, B pavan levīn nyāyīšn dāmān for levīn . . . dāmān. 4 K om. 5 U₁ om k; K valāšān. 6 U₂, F₂, B nyāyīšn; K nisadā; M₁ pref. u. 7 M₂, U₁, 2, 3, D, L₁₂ M₁, 2, 3, M₂, valā; M₃ val. 8 M₂, L₁₂ om; U₂, F₂, B add mavan. 9 U₂, F₂, B °spandē and adds from Ys. 65.11 sak i mas nēwakīh . . . barā ōwaš kart havāt. 10 U₁ om; K

vistiñ; U₄, F₂, B om. rest of the paragraph and have *namās Xvaršēt arvandasp*. 11 U₁, °*kāmaki*; D, K °*kāmih*; A, Mr₁ °*kāmī*; M₁ °*kāmakih*; M₂, *kāmāk*; Mr₂, *kāmāk*. 12 Mf₁, L₁₂ om; D, K, M₁ *pavan*. 13 Corrected. All MSS. give *hamdahišn*; L₁₂ om. *ham*; M₁ adds *nēwakih*. 14 Mf₁, U₄, F₂, B om. rest of the paragraph; L₁₂ *ētōn* and gives the rest of the paragraph in the margin. 15 L₁₂, M₁ om. 16 L₁₂ *rasāt*; A, Mr₁ om. *ēt*; M₁ °*tūnāt*. 17 K gives the rest of the paragraph in the margin; L₁₂ om. 18 K adds *barā yehamtūnēt*; L₁₂ *ētōn rasāt*; M₁ pref. *u* and adds *yehamtūnāt*. 19 L₁₂ *Amēšaspant*. 20 K adds *barā yehamtūnēt*; M₁ pref. *u* and adds *yehamtūnāt*. 21 U₄, D, K, M₁ om *ān*; all MSS. except M₁ give *Fravāhrān*. 22 M₁ pref. *u* and adds *yehamtūnāt*. 23 U₁, D, F₂, B om; M₁ adds *Yazat*. 24 U₂, K, M₂, Mr₁, X^o*atāe*. 25 M₁ *aēγ*.

I. 3

1 Mf₂, U₂, L₁₂, A, M₂, Mr₁, add *i*. 2 U₂, L₁₂, M₂, Mr₂ *stīyēm*. 3 Mf₂, U₁, F₂, B om. 4 Mf₂, U₄, D, F₂, B om. 5 D adds *rā*. 6 Mf₂, U₄, F₂, B om. 7 Mf₂, U₄, F₂, B om. 8 Mf₁, U₄, F₂, B *barā*; Mf₂, U₁, D, M₁ *barā madam*. 9 M₁ om. *h*. 10 U₂, M₂, Mr₂ give *dābūnam* with *dā* in Av. characters. 11 U₁, M₂, Mr₂ °*vist*; Mf₂, U₄, D, L₁₂, M₁ °*vist*; K °*vistiñ*. 12 Mf₂, U₁, F₂, B, A om. 13 Mf₁, U₄, F₂, B, A om; U₁ *az*. 14 U₄ *hvarēšt*. 15 D *kunam*. 16 Mf₁ om. *ih*. 17 Mf₂, U₄, F₂, B, M₁ om. 18 MSS. have *dušhūrt*; A. om. *x*. 19 Mf₂, U₄, F₂, B om. 20 MSS. give *dušhvaršt*.

I. 4

1 Mf₁, U₄, F₂, B *ō*. 2 U₄ *amat*. 3 Mf₁, U₄, F₂, B °*spandēt*; K °*spandānān*; U₁, D, L₁₂, M₁, Mr₁, om. *ān*. 4 Mf₁, U₄, K, F₂, B om; L₁₂ pref. *hanā*; M₁ °*vāt*. 5 M₁ pref. *pavan*. 6 Mf₁, K, M₁ om. 7 Mf₂, U₄, K, F₂, B, L₁₂ om. 8 L₁₂ om. 9 Mf₂ *astafrit*; D adds *frās val lakūm rātiñ vabidāndak aittūm mavan Amahraspand havāēt* and gives *yazišn u nyāyišn* below *rātiñ*; M₁ om. 10 U₂, M₂, Mr₂ pref. *u*. 11 Mf₁ om. 12 Mf₂, U₄, F₂, B, M₁ om. 13 Mf₂ adds *i*; Mf₂, U₄, M₁ om. *ik*; D *mēnišnih*. 14 Mf₂, U₄, F₂, B om; M₁ repeats. 15 Mf₁, U₁, D, L₁₂ om. 16 U₁, A, Mr₁ °*ič*. 17 Mf₂, A, M₁, Mr₁ om. 18 Mf₂ adds *č*. 19 U₂, A, M₂, Mr₂, add *šēm ruvān bun pavan xvāst i hanā hast*; M₁ *xayā*. 20 Mr₂ om. 21 Mf₂, M₁, *naššāih*; Mf₂, U₂, K, L₁₂, M₂, Mr₁, °*ih*. 22 So Mf₁, U₂, D, K, M₁; rest om. 23 U₄, F₂, B, M₁ *naššāih*; Mf₂, U₁, K, A, M₂, Mr₁, °*ih*. 24 U₂, F₂, B, M₂, Mr₂, om. 25 Mf₁ *yaxsenuntan*. 26 U₁, D, K, L₁₂, A, M₁, Mr₁, add *min*. 27 Mf₂ *ruān*; M₂ pref. *bāhar* but below the line. 28 U₁ om; U₄ om. and inserts in margin *amat tan ruvān rāe*; D gives *bāhar i ruvān* for *ruvān rāe* and has *aēγ amat tan ruvān rāe barā apāyēt*; M₁ gives *bāhar i ruvān* for *ruvān rā*; L₁₂ om. 29 Mf₁ om. 30 U₂, M₂, Mr₂ *dābūntan* with *dā* in Av. characters. 31 U₂, M₂ *bān*. 32 Mf₁ *ahrāih*.

I. 5

1 Mf₂ pref. *sē bār*; F₂, B om. *namās . . . satārtum*. 2 Mf₂ *sak i*; M₁ *val*. 3 M₁ adds *xvātā*. 4 Mf₁, M₁ om; U₄, F₂, B om. the gloss. 5 Mf₁ om. 6 Mf₁, *valā*; M₁ om. 7 Mf₂, U₁, D, K, L₁₂ om. 8 Mf₂, K om. *ān*. 9 Mf₁, K, M₁ pref. *u*; U₄ *satārtārtum*. 10 U₄ *satārtārtum* but gives the correct form in the margin; D adds *namās ē Ōhrmasd u Ōhrmasd guf aēγ nyāyišn li sak*

aīš kart mavan šapīrān rā fravarēt u saritarān rā barā zanēt aēy tōjišn kunēt.
 11 So Mf₁, ₂ U₁, ₄ F₂, B; Mf₂, K *nisadā*; rest *nasīm*. 12 Mf₁, ₂ U₁, ₃ M₁ om; U₄, F₂, B om. the gloss. 13 M₁ om. 14 Mf₂ *lenm*. 15 A om. 16 D °*mānīh*. 17 U₁, L₁₂ om.
 18 Mf₁, ₂, D, M₁ *yaxsenunēt*. 19 Mf₂, ₃ U₁, ₂, D, K, L₁₂, A, M₃, Mr₁ om. 20 Mf₁, ₂ *kolā mā*. 21 Mf₁, ₂ U₁, K, M₁ om. 22 Mf₂ *barā*; U₁ *bun*; K adds *zak*
 23 U₁, ₂, D, M₁ add *ik*. 24 U₁ *min*; M₁ om. 25 Mf₂ *pardīsēt*. 26 Mf₂, A *ō*;
 Mf₁, U₁, ₂, ₃ D, K, L₁₂, M₁, ₂, ₃ Mr₂ *valā*; Mr₁ *valā* i. 27 Mf₂, ₃ U₁, ₂, ₃ D, L₁₂, M₁, ₂, ₃ Mr₁, ₂ om. 28 U₁, ₃ °*āt*; D adds *Amahraspandān guft aēy nyāyišn lēnā zak aīš kartak mavan patmānīh xūrēt u patmānīh yaxsenunēt u kolā-č min patmānīh barā parīsēt val šapīrān aršānīkān dāt*. 29 So Mf₁, ₂ U₁, ₄ F₂, B; rest *nisadā*; K, M₁ *nisadā*; rest *nasīm*. 30 Mf₂, U₁, D, L₁₂, M₁ om. 31 Mf₁ °*gōyēt*; Mf₂, K, A, M₁, Mr₁ *frāgōyōt*; U₁, ₂ D *frāgōyōt* i; U₂, L₁₂, M₂, ₃ Mr₂ *frāgōyōt* i. 32 U₄, F₂, B om. the gloss; D pref. *u*. 33 Mf₁, ₂ U₁, ₂, D, M₁, Mr₂ om. 34 Mf₁ °*gōyēt*; Mf₂ *frāgōyōt* i; Mf₃, U₂, ₃ D, K, L₁₂, A, M₁, ₂, ₃ Mr₁, ₂ *frāgōyōt*; U₁ om. *gōyōt*. 35 M₁ om. 36 M₂ °*vūnt*. 37 Mf₁ om. 38 M₁ *madam*. 39 Mf₂ *ruān*; K adds *ik*. 40 Mf₁, K, A, Mr, om. 41 *yūtūnēt*; D adds in the margin *yūtūnēt*; K °*sunet*; M₁ °*sūnd*. 42 Mf₁ *mā*; D, A, M₁, ₂ Mr₁ om; Mf₂ om. *ce . . . naṣṣā xuṣ dāšt yehvūnēt*. 43 M, *mavan-aš*. 44 U₂, Mr₂ add *i Mitr i*; U₃, L₁₂, M₃ add *i*; A, Mr₁ add *Mitr u*. 45 Mf₁, ₂ U₂, K, M₂, Mr₁, ₂ i; A om. 46 A, M₁ om. 47 U₁, ₂, D, K, L₁₂, M₁, ₂, ₃ Mr₂ om. 48 Mf₂, U₁, ₃ *hamā*; Mf₃, U₂, K, L₁₂, A, M₂, ₃ Mr₁, ₂ *hamā*. 49 K, L₁₂ om. 50 So Mf₁, ₂ U₄, F₂, B, M₁; K *nisadā*; rest *nasīm*. 51 Mf₁ *Xvaršēt*. 52 All except Mf₁, ₂ U₂, ₃ K, L₁₂, M₃ om. 53 So Mf₁; rest *arvandasp*. 54 Mf₁, ₂ U₁, ₃ L₁₂, M₁ om; U₄, F₂, B om. the gloss. 55 Mf₁ *Xvaršēt*. 56 Only in Mf₁, ₂ 57 MSS. *arvandasp*; Mf₂ *arvand sūsiā*. 58 M₁ *yemalcūnt*. 59 Mf₂ pref. *namāš* *ō valā kart yehvūnēt* and has *min valā šapīr mekadrunam mavan ranj i pavan kār karpak val gerān mekadrunyēn* instead of *ō li . . . karpak vabidūntan*; U₂ gives *min valā . . . gerān mekadrunyēn* in the text, but *ō li . . . karpak vabidūntan* in the margin; A gives both renderings; M₁, ₂ Mr₁ give both with *Xvaršēt arvandasp guft* prefixed to *ō li valā . . .*; M₃ adds *nyāyišn min valā . . . val gerān mekadrunyēn* at the end of the paragraph after *rās i li yaxsenunam yātūnam vazlūnam lā pavan ranj yaxsenunam*. 60 M₁ om. 61 M₁ *val*. 62 U₂, ₃ K, L₁₂, A, M₃, Mr₁, ₂ om. *mavan ranj i*. 63 Mf₁, ₂ U₁, D add *i*. 64 All except U₁, ₂, D, M₂, Mr₁ add *u*. 65 Mf₁, D *kartan*. 66 U₂, Mr₂ °*rūnam*; A, Mr₁ °*rūnd*. 67 All except Mf₂, D, L₁₂, A, M₁, ₃ Mr₁, ₂ add *i*. 68 Mf₂ adds *pavan*; U₁ adds *pavan* and has *li-č* in Av. characters; M₁ om; M₂ changes *li-č* into *ranj pavan*. 69 M₁ *min*. 70 Mf₁ *aēy*; U₂, D, M₂ om. 71 Mf₂, D om. 72 Mf₂, U₂, L₁₂, A, M₂, ₃ Mr₁, ₂ om. 73 Mf₂, K om. 74 Mf₁, U₁, ₃ K, L₁₂ add *i*. 75 So Mf₁, ₂ U₁, ₄ F₂, B, M₁; K, M₁ *nisadā*; rest *nasīm*. 76 M₁ *valā* i. 77 Mf₂, U₁, ₃ K, L₁₂ om; D, A, Mr₁ add *i*. 78 U₁, ₂, ₃ M₁ om. 79 Only Mf₂, U₄, D, F₂, B, M₁, ₃ have *mēnāk . . . hučāsmik*. 80 U₄ *Arkdvīsūr*; D, F₂, B *Arkdvīsūr*; M₃ om. *d*. 81 D, F₂, B *čašmī*; M₁ °*ak*; M₂ °*ih* and adds *mayā nsīmīh mayā ānīmīh mayā amat Ohrmazd yehabūnt*. 82 Mf₂ pref. *mayā* i; U₄, F₂, B om. the gloss; D, M₁ pref. *mayā*; A, Mr₁ pref. *u*. 83 Mf₂, U₁, D, M₁ om. 84 Mf₂ *namāš*. 85 M₁ om. 86 Mf₂ om. 87 Mf₂ adds *val*. 88 M₂ °*vūnast*. 89 A, Mr₁ om. 90 Mf₂ *harvispīn*. 91 Mf₂ *dāmān dahišn*; M₁ *dāmak*. 92 Mf₁, ₂ M₁ om. 93 Mf₁, M₁ om; Mf₂ om. *u hič . . . nikīrēt*. 94 Only

in *Mf*₂, D, A, *M*₁, *Mr*₁. 95 *Mf*₂ *hiær*; *Mf*₂ *hiær* with *hiær* in the margin; A, *M*₁, *Mr*₁ *hiær*; rest have *hiær*. 96 *M*₁ adds *u Atāš*. 97 *Mf*₂ *yedründ*; *Mf*₂, *U*₂, D, K, *L*₁₂, A, *M*₂, *Mr*₁, 2 add *nasim*. 98 So *Mf*₁, 2, *U*₁, 4, *F*₂, B, *M*₁; K *nisadā*; rest *nasim*. 99 *Mf*₂, *U*₄, *F*₂, B om. 100 *U*₂, 3, 4, K, *F*₂, B, *L*₁₂, A, *M*₂, *Mr*₁, 2 om. 101 So *Mf*₁, 2, *U*₁, 4, *F*₂, B; K *nisadā*; rest *nasim*. 102 *Mf*₁, *U*₁, D, A, *ð*, *Mf*₂, *U*₄, *F*₂, B om. 103 *Mf*₂, *M*₂ *Gāyōkmart*; rest *Gāyōmart*. 104 *Mf*₂, *U*₄, *F*₂, B om. the gloss; *U*₁, 3, D, K, *L*₁₂, *M*₁ om. 105 *U*₂, 2, A, *M*₂, 3, *Mr*₁, 2 om. 106 MSS. *Gāyōmart*. 107 *U*₂, K, *L*₁₂, *M*₂, 3, *Mr*₂ om. 108 *Mf*₁ adds *i*. 109 *Mf*₁, *U*₁, *M*₁ *lenā*; D *ō lenā*; *L*₁₂ *mavan*. 110 *Mf*₁, 3, *U*₁, D, *M*₁ add *kart yehvūnēt*; A, *Mr*₁ *ān*. 111 *Mf*₁ adds *i*; *Mf*₂, *U*₃, K, *L*₁₂, *M*₁ *vēh*; *U*₁, D om. 112 So A, *Mr*₁; *U*₃, D, *M*₁ *°yēn*; rest have *°rund*. 113 *M*₁ *mavan mekadrunyēn* for *mekadrūn mavan*. 114 *M*₂ *kaš*. 115 *Mf*₁, 3, *U*₁, 2, 3, *L*₁₂, *M*₂, 3, *Mr*₂ *°tunt*; K *xavātunt i*. 116 A, *Mr*₁ *mavan*; *M*₁ om. rest of the paragraph. 117 *Mf*₁, *U*₃, A, *M*₂, *Mr*₁, 2 om. 118 *Mf*₁, *U*₃, 3, K, *L*₁₂, A, *M*₂, 3, *Mr*₁, 2 om. 119 *Mf*₁ *°dūnēt*. 120 *Mf*₁ *brāt*; *Mf*₂ *brāt* written under *ax*. 121 *Mf*₁, *U*₃, *M*₂ om. 122 *Mf*₁ *brāt*; *Mf*₂ *brāt* written under *ax*. 123 *Mf*₁, *U*₃, *M*₂ om. 124 So *Mf*₁, 2, *U*₁, 4, *F*₂, B; K, *M*₁ *nisadā*; rest *nasim*. 125 *Mf*₂ *i*; *U*₄, *F*₂, B om. 126 All except *Mf*₁, 2 have *Zartuhašt*; *M*₂ *Zartuištā*. 127 Only in *F*₂, B, *L*₁₂, A. 128 *Mf*₂, *U*₁, K, *Mr*₂ *Spit-mān*. 129 Only in *U*₄, *F*₂, B. 130 *U*₁, 3 *ahravān*; *L*₁₂ om. 131 MSS. *Fravāhr*. 132 Only in D, A, *M*₁, *Mr*₁; *Mf*₁ om. *u . . . aēy*; *Mf*₂, *U*₄, *F*₂, B om. the gloss. 133 *U*₂ adds *i*; *M*₂ *Zartuišt*; *M*₃ *Zartuhašt Spitāmān*; *Mr*₂ *Zartuhašt i*; rest have *Zartuhašt*. 134 *L*₁₂ om; *M*₁ *yemalelūnt*. 135 Only in A, *M*₁, *Mr*₁. 136 *U*₁, *M*₁ om. 137 *Mf*₂ *ō*; *U*₁, 3, K *ān*; *U*₃, A, *M*₂, 3, *Mr*₁, 2 pref. *ō*; D adds *ō*; *M*₂ adds *i kart yehvūnēt mavan min li ō*. 138 *Mf*₁ adds *i*; *Mf*₂, *U*₁, 3, K, *L*₁₂ *vēh*; *U*₂, D, A, *M*₂, *Mr*₁, 2 pref. *viš*. 139 So D; *Mf*₁ *patirad*; A *°runēm*; rest *°rānt*. 140 *M*₁ *hanā*. 141 *Mf*₁, *U*₁, K om. 142 *Mf*₁ adds *i*; *U*₃, *M*₁ om; D *vēh*. 143 *Mf*₁, *M*₁ *Mazdistān*; *U*₁, K *Mazdastān*; *U*₂ *Māzdiyašn*; D *Mazdayasnān*; rest *Mazdasnān*. 144 A *viš*. 145 *Mf*₁ *šapir i*; *M*₁ *šapir*. 146 *Mf*₁ *yekimūndt*. 147 *Mf*₁ *u sak i*; *U*₁, 3 add *i*; A *ān*; *M*₁ pref. *u*. 148 *U*₃, *L*₁₂, *M*₂ add *i*; K adds *pavan*. 149 *M*₁ adds *ait*. 150 *M*₁ pref. *mavan*. 151 *U*₁ *vabidūnēt*. 152 So *Mf*₁, 2, *U*₁, 4, *F*₂, B, *M*₁; K *nisadā*; rest *nasim*. 153 *Mf*₂ *val i*. 154 *U*₄, *F*₂, B *°vist*. 155 *U*₄, *M*₁ om. 156 So in *M*₂, 3, *U*₂, D, K, A, *M*₂, 3, *Mr*₁, 2; rest om. 157 So *Mf*₂; *M*₁ *gētik*; rest *gētī*. 158 *Mf*₁, 2, *U*₄, *F*₂, B om. *č*; K adds *i*. 159 So *U*₄, *F*₂, B; *Mf*₁ *havād*; *Mf*₂ *yehvūnēt havād*; D *yehvūnt*; *Mf*₁ *yehvūnēt mavan-č yehvūnt havād*; rest *yehvūnēt* for *yehvūnt havād*. 160 *Mf*₂, *M*₂ add *i*. 161 *Mf*₂ *°vūnt*. 162 *Mf*₂ om. 163 *Mf*₂, *F*₂, B *vaxšānde*; K *vaxšin*; *L*₁₂ om; *M*₁ *vaxšīnih*. 164 *U*₁, 2, 3, *L*₁₂, *M*₁, 2, 3, *Mr*₁, 2 add *i*. 165 *Mf*₁, *U*₁, 2, 3, 4, D, *M*₁, *Xvātā*; *L*₁₂ *Xvātān*. 166 *U*₂, 3, *L*₁₂, *M*₁ om; D K *aēy*. 167 *Mf*₁ changes *frārōntar* into *frārōn mēništar*; *Mf*₂, *U*₂, 4, *F*₂, B, A, *M*₂, *Mr*₁, 2 *frārōn mēništar* for *frārōntar mēnišn*; *Mf*₂, *U*₁, 3, D, K, *L*₁₂, *M*₁ *frārōntar*. 168 *Mf*₁, 3, *U*₁, 2, 3, *L*₁₂, *M*₂, 3, *Mr*₂ *°dūnyēn*; *Mf*₂ *dūnd*. 169 *Mf*₂, *U*₁, 2, 3, D, A, *M*₁, 2, *Mr*₁, 2 om. 170 *Mf*₂ adds *frārōn mēništar*; *U*₁ om. *č*; *U*₂, 3, *L*₁₂, *M*₂, 3, *Mr*₂ *mavan čē*; *U*₄, *F*₂, B *min-č*. 171 *Mf*₂, *U*₁, 3, D, A om. 172 *U*₂, *M*₂, *Mr*₂ *kapak*. 173 *U*₂, 3, *Mr*₂ pref. *yehvūnēt*; *L*₁₂ *yehvūnēt*; A, *Mr*₁ pref. *yehvūnt*. 174 *Mf*₁ om. *h*; *Mf*₂, 3 add *i*. 175 *U*₁ *ān*; *U*₄ *sak*; *M*₁ *val*. 176 *U*₂ *yehabūnam*. 177 *Mf*₁, *U*₁, 3, D, K, *L*₁₂, *M*₁, *Mr*₂ om. *m*. 178 *Mf*₂ *rušn*. 179 D, K, *M*₁ om. 180 *Mf*₂, *U*₁ om; *U*₂, A, *M*₂, 3, *Mr*₁, 2 *rōšnih sak* for *sak rōšnih*; D adds *i*. 181 *Mf*₁, *U*₁, 3, K, *L*₁₂; *M*₁

rōšn. 182 Mf₂, U₁, A, M₁, Mr₂ om. 183 Mf₁, ₂, U₁, ₂, ₃, D, L₁₂, A, M₂, ₃, Mr₁, ₂ *bālist*; K *ō bālist*, M₁ *bālistan*. 184 U₁, ₂, D, M₁ *bālinān*; A *bālinēt*. 185 U₁, ₂, D, A, M₁ om. 186 M₁ gives the gloss thus: *aēy lenā ruvān buland u bulandtar pavan rōšnīh yehamtūnāt aēy Xvaršēt pae*. 187 Mf₂, *rušn*. 188 M₁ *ae* for *pavan Lak madam*. 189 U₄, F₂, B om. 190 M₁ adds *Ōhrmasd min lak*; Mr₄ adds *Ōhrmasd*. 191 Mf₂, M₃ give *pavan rasišnīh vartišnīh i Tan Pasin* instead of *vartišn yehamtūnāt*; U₂, A, M₂, Mr₁, ₂ add *pavan rasišnīh vartišnīh Tan Pasin*; U₄, F₂, B give *pavan laxvār yehamtūnišnīh i vartišn i Tan i Pasin*; D adds after *šaptīh Tan i Pasin, min daftar i zakde: pavan lak Awzūnīk Mēnūk pavan laxvār yehamtūnišnīh vartišn Tan Pasin*. 192 Only M₁ gives *aēy . . . Ristāris*. 193 Mf₂, U₄, F₂, B om. *min sarītarīh . . . Tan i Pasin*; U₂, A, M₂, ₃, Mr₁, ₂ give this sentence after *harā vabidūn*. 194 U₃ *sarītarīh*. 195 M₁ *u*. 196 So Mf₂, U₂, K, M₂, ₃, Mr₁, ₂; rest om. 197 A *pasin*. 198 Mf₁, ₂, U₁, ₂, ₃, K, L₁₂, M₁ om. the rest; U₂, A, M₂, ₃, Mr₁, ₂ *mavan*. 199 U₄, D, F₂, B *ōtūnim*. 200 So Mf₂, U₄, D, F₂, B; U₂, M₂, ₃ *arzanīh*; A, Mr₁, ₂ *harvisp uš*. 201 D adds in the margin, *min Lak ae Buzurg Mēnūk vartišnīh yehamtūnāt m'n sarītarīh pavan ner (fī) i Tan Pasin*. All except Mf₂, U₄, F₂, B M₁ give at the end of this paragraph *ašem vohu sē guftan u pavan kolā ēvak gām hanxetūntan u pavan kolā ēvak namāš zufr yedrūntan*; U₁, ₂, D further add *u pavan kolā ēvak ašem vohu rōššā frōttar vabidūntan*.

I. 6

1 Mf₁, ₂, ₃, A, M₃, Mr₁ pref. *Xvaršēt amark rāyōmand arvandas yezbeznām*. 2 U₁, M₁ om. 3 Mf₁, ₂ *frēhgōyōt*; Mf₂, U₁, ₂, ₃, K, L₁₂, A, M₁, ₂, ₃, Mr₁, ₂ *frāgōyōt*; U₄, F₂, B *frāxvāyōyōt*; D *frāgōyōt*. 4 Mf₁, M₃ *yezbeznām*; U₄, F₂, B *āizam*. 5 So U₄, F₂, B; M₁ *mavan*; rest om. 6 Mf₂ om. *ō*. 7 So Mf₂, ₃, U₄, F₂, B; rest om. 8 M₁ om. *ik*. 9 So Mf₁, ₂; rest 1000 in numerals; U₄, F₂, B om. *hasār . . . buland*. 10 Mf₂ adds *ih*. 11 Mf₂ D om. *i*. 12 U₁, ₂, L₁₂, M₂ *ōtāštēt*. 13 Mf₁, ₂, Mr₁ om; M₁ *u*. 14 Mf₂, U₁, D, M₁ om. 15 M₁ adds *aēy kabed buland*. 16 So Mf₂, U₂, ₃, L₁₂, A, M₂, ₃, Mr₁, ₂; rest om. 17 U₂, M₃ *ākāš*. 18 Only in D; Mf₂, U₁, ₂, ₃, K, L₁₂, A, M₂, ₃, Mr₁, ₂ have *u*. 19 Only in D; Mf₁, ₂, U₄, F₂, B have *u*. 20 Mf₁, ₂ *dātistān*; Mf₂, K *dēnāk*; U₁, ₂, L₁₂, M₃ *denīh*. 21 Mf₁, ₂, U₄, F₂, B om; M₁ om. *u zyaš bēn xvāškarīh*. 22 L₁₂, M₃ *xvāškarīh*. 23 Mf₁ om. 24 U₁ adds *i*. 25 Mf₂ *advāb*; M₁ *axvīh*. 26 Mf₂, U₄, F₂, B om. the gloss. 27 Mf₂, U₁, ₂, ₃, L₁₂, M₂, ₃, Mr₂ *būšasp*. 28 A om. *ū*. 29 All except Mf₂, U₄, F₂, B om. 30 Only U₂, A, M₂, Mr₁, ₂ give *ayāwārīh yedrūnišn*. 31 Mf₁, U₄, F₂, B *jīkār*; Mf₂ *jīgār*; U₁, D *jīgar*; U₃ *jīgar* but *jīgār* in margin; K *jīgārā*; M₁ *jīkār* and adds *vāšā aēy-aš zurōmand bāšā*.

I. 7

1 A *m* is missing. 2 D, M₁ om. 3 Mf₂ *matān*. 4 Mf₁ *dehupātān* but *ān* scratched out; Mf₂, U₁, ₂, K, A, M₂, Mr₁ add *ān*; U₃, L₁₂, M₃ add *yān*. 5 Mf₁ *yezbeznām*; Mf₂, U₄, F₂, B *āizam*. 6 Mf₂ *pavan*; A, M₂ add *i*; M₁ *min*. 7 Mf₂ om; U₂, M₂, Mr₂ in Av. characters. 8 U₂, A, M₂, Mr₁, ₂ *dāt*; M₁ *ōbānēt*. 9 A, Mr₁ *havātām*. 10 Mf₂, U₁ om. *u*. 11 So A, Mr₁; rest *Yazdān*. 12 Mf₁, ₂, ₃, U₄, F₂, B, L₁₂ om. rest of the paragraph; U₁, ₂, A, M₂, Mr₁ add *i*; K adds *š*. 13 K om. 14 K om. 15 K adds *i*. 16 A, Mr₁ add *i*. 17 U₁, D, K *Xvātā*.

18 U₁, A, M₁, Mr₁ om. 19 U₂, M₂, ₂ rēyōmand; D, K om. ā. 20 U₁, ₂, D, K, A, M₁, ₂, Mr₁ arvandas; U₂, M₂, Mr₂ arvandast. 21 M₂ yezbexūnam.

I. 8

1 Mf₂ Tištr-č i; U₄, F₂, B Tištr-č. 2 Mf₁ drustiḥ; Mf₂, U₄, F₂, B drusēt; Mf₂, U₁, ₂, ₂, D, K, L₁₂, M₂, ₂, Mr₂ drustiḥ i. 3 Mf₂ čašmih; U₄, F₂, B čišmak. 4 U₁, ₂, ₂, D, F₂, B izam; M₁ izam and adds aēy Tištr stārak rā. 5 Mf₁, ₂, L₁₂ om. Tištr . . . vārišnik Tištr stār rā izam; Mf₂, U₄, F₂, B pref. Tištr i star i rāyōmand gadāōmand aīsam. 6 Mf₂, U₄, F₂, B i. 7 Mf₂ om. ae . . . vārān. 8 Only in K, A, M₁, Mr₁. 9 Mf₂ om. vārišnik . . . izam; U₂, M₂ add i; U₄, F₂, B give Tištr ānā for vārišnik Tištr stār; A, Mr₁ om. ik. 10 U₂, D, A, M₂, Mr₁, ₂ stārak; M₁ om. 11 M₂ yezbexūnam. 12 Mf₂ adds i; U₂, D, K, A, M₂, Mr₁, ₂ have rāyōmand gadāōmand Tištr stārak rā yezbexūnam for Tištr . . . yezbexūnam; U₄, F, B om. the sentence. 13 Mf₁ star i; Mf₂, M₁ om.; Mf₂, U₂, L₁₂ star; M₂ stārak. 14 Mf₁, ₂ add i. 15 M₁ adds rā. 16 Mf₁ °bexamnmā; Mf₂, ₂, U₁, ₂, L₁₂ izam. 17 Mf₁, ₂, U₄, K, F₂, B star; Mf₂ kukbā; D, A, M₁, Mr₁, ₂ stārak. 18 Mf₂, U₁, K, A, Mr₁, ₂ om. 19 Mf₂ om. 20 Mf₁ °bexamnmā; Mf₂, U₁, A izam. 21 Mf₁, ₂, ₂, M₂ om. the sentence; K gives the sentence before Vanand . . . yezbexūnam. 22 U₂, D, A, M₁, Mr₁ stārak for stār i. 23 A gadād; M₁ pref. u; Mr₁, ₂ pref. i. 24 Mf₁ Spēhīr; M₁ Spās. 25 U₄, F₂, B, M₁ om. 26 Mf₂ adds i. 27 Mf₁ °bexamnmā; Mf₂, U₁, ₂, K, F₂, B izam; U₂ °bexūn. 28 Mf₂, U₄, F₂, B Zrvān; A, Mr₁ Zamānak; M₂ ā in Av. characters. 29 U₄, F₂, B, A, Mr₁ om. 30 U₁ Akanār. 31 Mf₁, M₂ yezbexūnam. 32 Mf₂, U₄, F₂, B Zrvān; A Zamānak; M₂ gives the sentence after Vāt . . . izam. 33 A om. 34 U₂, M₁ dēr. 35 Mf₁, D Xvātā; U₂ Xvādā. 36 Mf₁, M₁, ₂ yezbexūnam. 37 Mf₁, ₂, ₂, U₄, F₂, B, L₁₂ om. the sentence; M₁ pref. u. 38 U₂, A, M₂ om. 39 A, Mr₁ om. K. 40 U₂, A, M₂, Mr₁, ₂ °dāt; M₁ °dahāk. 41 U₂ repeats Zamān i Dirang Xvātāe izam; M₂ yezbexūnam. 42 Mf₁ om. z; Mf₂, K rāstak; M₁ razist. 43 U₁, D, M₁ om.; K ā. 44 So Mf₂ D; rest Frazānik. 45 Only in Mf₁, U₄, F₂, B. 46 Mf₁, M₂ yezbexūnam. 47 Only M₁ gives the gloss. 48 Mf₂, U₁, K, M₁ om. 49 So in Mf₁, ₂, ₂, U₂, K, A, M₂, Mr₁, ₂; rest om. 50 Mf₁, ₂, U₁, ₂, M₂ Mazdastān; Mf₂ Māzdasitān i; U₂, L₁₂, A, M₁, ₂, Mr₁, ₂ Māzdasitān; U₄, F₂, B Mazdastān; D Māzdayasnān; K Māzdasitān i. 51 Mf₂, U₁, K, A, M₁ izam. 52 Mf₁, ₂, ₂, U₄, F₂, B, L₁₂ om. the rest of the paragraph; U₂, ₂, K rāš. 53 U₁, D, K om. 54 K om. 55 U₂, ₂, M₂, ₂, Mr₂ add i; A, Mr₁ om. ik. 56 M₂ yezbexūn. 57 Only M₁ gives the gloss. 58 M₂ yezbexūn. 59 U₂, M₂ min; K om. the gloss; M₁ aēy nāyūtāk. 60 U₁ om.; M₁ mavan min. 61 So U₁, ₂, ₂, M₂, ₂, Mr₂; rest om. 62 D bahārik; M₁ bārik. 63 A, Mr₁ om. 64 Mr₂ om. ī. 65 U₂, M₂ ā in Av. character. 66 U₂ rāš with ā in Av. character; M₂ rāš. 67 U₁, D om. 68 U₂, A, M₂, Mr₁, ₂ Kōh with h in Av. character. 69 M₁ om. 70 M₂ yezbexūnam.

I. 9

1 Mf₂ adds č; U₁, ₂, L₁₂, A, M₂ °vist; D, K °visitān; Mf₂, U₂, M₂, Mr₁, ₂ °vist. 2 Mf₁, ₂, L₁₂, add i. 3 D mēnūk Yazat for Yazat i mēnūk. 4 Mf₂, U₁, ₂, F₂, B, M₁ om. 5 U₁, M₁ izam; U₄, F₂, B aīsam. 6 Mf₂ adds č; Mf₂, U₂, M₂, Mr₁, ₂ °vist; U₁, ₂, D, A, M₂ °vist; M₁ pref. u. 7 Mf₂, ₂, U₂, ₂, D, K, L₁₂, M₂, ₂, Mr₁, ₂

add *i*. ⁸ Mf₂ *gētiḥ Yazat* for *Yazat i gētiḥ*; L₁₂ om. ⁹ Mf₂, U₂, ⁴, F₂, B, L₁₂, A, M₁, ², Mr₁, ² om. ¹⁰ Mf₂, U₂, F₂, B *gētiḥā*. ¹¹ Mf₂, ², U₁, ², M₁ *izam*; U₂, F₂, B *aizam*. ¹² This gloss is found only in D, M₁, ²; M₁ has *aēy*. ¹³ M₁ *gētiḥ Yazat* for *Yazat i gētiḥ*. ¹⁴ M₂ om. ¹⁵ M₁ pref. *hanā*. ¹⁶ MSS. *Atāš*. ¹⁷ M₁ om. ¹⁸ M₁ om. ¹⁹ M₁ om. ²⁰ M₁ om. ²¹ M₂ *hanā*. ²² D *hamāe*; M₁ *hamak*. ²³ M₁ om. ²⁴ D *amat*. ²⁵ M₁ *linman*. ²⁶ M₁ *xaditūnēt*. ²⁷ M₁ *mēnūk Yazat* for *Yazat i mēnūk*. ²⁸ M₁ *xaditūnēt*. ²⁹ Mf₁, ², L₁₂ om. from here to the end of the paragraph; Mf₂, U₂, F₂, B give the sentence thus: *zak i nafšā ruvān izam*; U₂, K, A, M₂, Mr₁, ² pref. *ō*. ³⁰ So in U₂, D, A, M₂, ², Mr₁; rest om. ³¹ K *iz*; remainder cut off in binding; M₁ *yezbeḫūnam*. ³² Mf₂, U₂, F₂, B *zak i nafšā Fravāhr izam*; for *Fravahr i nafšā rā izam*; A, Mr₁ pref. *zak*; M₁ pref. *u*; M₂, Mr₂ pref. *ō*; all except M₁ have *Fravāhr*. ³³ U₁, ², K om. ³⁴ K cut off in binding; M₂ *yezbeḫūnam*. ³⁵ Mf₂, U₂, F₂, B om. the sentence; U₂, A, M₁, ², Mr₁, ² give *barā*; rest om. ³⁶ U₁, K add *valā*; U₂, D, M₂ give the sentence thus *ō valā li ayāwārīh Ōhrmazd*; M₁ *li ayāwārīh Ōhrmazd*. ³⁷ K cut off in binding. ³⁸ K, M₂, Mr₁, ² om. ³⁹ U₁, K om. ⁴⁰ Mf₂ adds *i*; U₁ *šapirān*. ⁴¹ Mf₂, U₂, F₂, B add *i*; K cut off in binding. ⁴² Mf₂ adds *i*; U₂, Mr₂ pref. *u*. ⁴³ All except Mf₂, M₁ *Fravāhr*; K cut off in binding. ⁴⁴ M₂ *yezbeḫūnam*. ⁴⁵ So Mf₂, U₂, ², ⁴, D, M₂; rest om. ⁴⁶ K cut off in binding. ⁴⁷ A *rāyōmand*. ⁴⁸ Mf₂ *arvand-sūsīā*; all except U₂ *arvandasp*; K *arvad* cut off in binding. ⁴⁹ U₂, M₂, ², Mr₁, ² *yezbeḫūnam*; A pref. *rā*.

I. 10

¹ Mf₁ *Xvarxšēt*; U₂, M₂, Mr₁, ² om. the sentence. ² Only in Mf₂, U₂, L₁₂, M₂.

I. 11

¹ Mf₁ *Xvarxšēt*; Mf₂, U₂, ², L₁₂, M₂, ² add *i*; Mr₂ om. the sentence. ² Mf₂ adds *ih*; U₁ adds *gadāōmand*; A *rāyōmand*. ³ So Mf₂, U₂, L₁₂; rest *arvandasp*; A adds *rā*. ⁴ U₁, ⁴, F₂, B, M₁ *izam*; A pref. *rā*. ⁵ K *adīn-aš*. ⁶ U₁, M₁, *mavan*. ⁷ Mf₁, U₂, M₂ *Xvarxšēt*; L₁₂ *Xvarēšēt*. ⁸ Mf₁ om. ⁹ U₂ *xadūinak*. ¹⁰ So Mf₂, U₂, F₂, B; rest *amat*; M₁ *xadūinak* in place of the gloss. ¹¹ Mf₂, U₂, F₂, B om. *adīn . . . tāpēt*. ¹² M₁ *mavan*. ¹³ Mf₁ *Xvarxšēt*. ¹⁴ K *rōč i*. ¹⁵ M₁ *amat lālā yātūnēt*; M₂ pref. *čigōn*. ¹⁶ Mf₂ *yekatiṃund*; U₁ *°mūnēt*; K *yekaviṃtand*. ¹⁷ Mf₂ adds *ān*; K adds *u mēnūk*; M₂ pref. *levatā*. ¹⁸ K adds *i*. ¹⁹ U₂, F₂, B *100 kānak*. ²⁰ U₂, F₂, B, L₁₂, M₁, ² om. ²¹ Mf₁ adds *i*; U₂, F₂, B *1000 kānak*. ²² Mf₂, U₂, F₂, B om. ²³ Mf₂, U₂, K, L₁₂, M₂, Mr₁, ² add *i*. ²⁴ Mf₂, U₂, F₂, B *barā*; only D, M₁, ² give *ham*; rest om. ²⁵ Mf₂, M₁ *°yēn*. ²⁶ Mf₂, U₂, F₂, B *hanā*; D, M₁ *zak*; A, Mr₁ *dēnā*. ²⁷ Mf₂, U₂, D, F₂, B, M₁ om. ²⁸ Mf₂, U₂, M₂, Mr₁, ² add *i*. ²⁹ All except Mf₁, ², ², U₂, F₂, B om. ³⁰ Mf₂, U₂, F₂, B *sātūnind*; K *rānētēt*. ³¹ D om. ³² Mf₂ om. ³³ Mf₂, Mr₁, ² add *i*. ³⁴ Mf₂ *°kūnt*; A *°kūnēt*. ³⁵ Mf₂ *madā*; U₁ om. ³⁶ Mf₂, U₁, ², D, K, A, M₁, ², Mr₁ om. ³⁷ U₂, A, M₂, Mr₁, ² om. ³⁸ Mf₁ om. *ih*. ³⁹ Mf₁, U₁, ², D, M₁, ², Mr₂ om. ⁴⁰ Mf₁ om. *k*; Mf₂, U₂, L₁₂, M₂ add *i*; Mr₂ *ahrāēt*. ⁴¹ Mf₁ om. *ā*. U₁ om. *ē*. ⁴² Mf₁ om. *ih*; U₂, M₂ *frāēdahišnih*; U₂, F₂, B *frāēdahišnih i*. ⁴³ Mf₁ om. ⁴⁴ Mf₁, U₁, ⁴, D, F₂, B, M₁, Mr₂ om. ⁴⁵ Mf₂ om. *rā*; U₁ om. *kīh*; U₂, M₂ add *i*; K om. *k*. ⁴⁶ M₁ om. the gloss. ⁴⁷ Mf₂ om. ⁴⁸ So Mf₂, U₁, ², ², K, L₁₂, M₂, ², Mr₂; rest *awšāyēt*; U₂, F₂, B repeat *pavan frāēdahišnih zak i ahrākīh gēhān . . .*

awšdyāt. 49 Mf₁, 2, U₄, F₂, B om. the sentence; D pref. *u*; L₁₂ om. the sentence but has *frādahišnih Xvaršēt amat* added above the line. 50 U₂, M₂, Mr₂ om. *ih*. 51 U₁, 2, M₂, *amat*; U₂, M₂, Mr₂ *amat Xvaršēt* for *Xvaršēt mavan*; M₁ *zak Xvaršēt*; Mr₁ *mavan Xvaršēt*. 52 M₂, Mr₁, 2 add *i*. 53 All except U₂, M₂, Mr₂ have *arvandasp*; D adds *frādahišnih zak ahrākih gēhān rāe u frādahišnih ahrākih i tan rāe u frādahišnih i Xvaršēt mavan amark rāyōmand u arvandasp āit*.

I. 12

1 M₁ om. 2 Mf₁, U₂, K, L₁₂, Mr₂ *Xvarxšēt*; Mf₂ adds *i*; M₂ *Xvarxšast*. 3 U₂, *awzat*; L₁₂, M₂ *awzyet*. 4 Mf₂, U₂, A, M₂, Mr₁, 2 pref. *ae*; U₁, 2, D, K, L₁₂, M₂ *ae*. 5 M₁ °*tūnd*. 6 U₁, 2, D, K, L₁₂, M₂ om.; M₁ °*vūnd*. 7 U₄, F₂, B, A, Mr₁ add *i*. 8 MSS. give *yōšdasr* throughout the paragraph; K adds *i*. 9 Mf₂ adds *i*. 10 Mf₂ *aš*. 11 Mf₁, 2, U₄, F₂, B, M₁ *lēlayā*. 12 U₄, F₂, B *Šēdān*; M₁ *Šēdāa*. 13 Mf₁, 2 om.; M₁ adds *zamīk*. 14 Mf₁, 2, U₄, F₂, B *yedrūd*; Mf₂ gives *yedrūd* in the margin. 15 K has *mayā i xānik pāk yōšdās* *i mayā i tačāk yōšdās* *i for mayā tačāk* . . . *xān yōšdās*. 16 Mf₁, 2, U₁, 2, 4, D, F₂, B, M₁, 2, M₂ om. 17 Mf₁, 2 om. *k*; U₁, 2, D, K, L₁₂ *xānik*; U₂, M₂, Mr₂ *š* in Av. characters. 18 Mf₁ adds *aēγ pāk*; Mf₂ *pāk*; U₁, 2, D, L₁₂ pref. *pāk*; K pref. *pāk* and adds *i*. 19 Mf₁, U₄, F₂, B *pavan*; Mf₂ adds *pavan*; U₁, M₁ om. 20 Mf₁, U₄, F₂, B, M₂ om. *ik*; U₁, 2, D, L₁₂ *bilā*; K *tačāk*. 21 Mf₂, U₁, 2, D, L₁₂ pref. *pāk*; U₂, A, M₂, Mr₁, 2 *pāk* and add *mayā i bilā pāk yōšdās*; D writes in Pers. *az digar ketāb* and adds *mayā tačāk yōšdās mayā i xān yōšdās*; K adds *i*; M₂ adds *aēγ bilā*. 22 Mf₁, 2, A *pavan*; Mf₂, U₂, K, M₂, Mr₁, 2 add *pavan*; U₁, 4, F₂, B, L₁₂, M₁ om. 23 Mf₂ *zrayk*; U₁, 2, M₂ add *i*. 24 Mf₁, 2, U₁, 4, F₂, B, L₁₂, M₁ om. 25 Mf₁ *amrēšt*; Mf₂, U₂, K, L₁₂, M₂, Mr₁, 2 add *i*. 26 M₁ °*vūnd*. 27 Mf₁, 2, U₄, F₂, B om. 28 So Mf₁, 2, U₄, D, F₂, B, M₁; rest *ahravān*. 29 All except Mf₁, 2, U₄, F₂, B add *dām*; M₁ adds *dāmān*. 30 Mf₁ om. 31 U₁ *γal*; A, Mr₁ add *i*.

I. 13

1 Mf₂ *madam*. 2 U₁, K *mavan*; M₁ pref. *hat*. 3 Mf₁ *Xvarxšēt*. 4 Mf₂, U₄, F₂, B *lālā lā* for *lā lālā*. 5 So Mf₁, U₄, F₂, B; Mf₂ *vaxšīnde*; M₁ *vaxšēt*; rest *vaxšyāe*. 6 M₁ has *aēγ lālā lā yātūnd vad zak zamān Šēdān* for *aēγ hambun-č* . . . 7 U₄, F₂, B °*būn-ič*. 8 K *dāmān i*. 9 Mf₂ *dērtar*; U₂, L₁₂, M₂ *arikītar*; U₄, F₂, B *dērtar*. 10 D, A, Mr₁ °*tūnēt*; Mf₁ insert here the gloss *lā-č-šān* . . . *tuvān havāe*. 11 A, Mr₁ pref. *ae*. 12 U₂, A, L₁₂, M₂, Mr₁ *Šēdāa*. 13 Mf₁, 2 °*vist*; U₄, F₂, B add *i*; M₁ adds *dāmān*. 14 Mf₂, U₄, F₂, B *murnčēnēnd*. 15 Mf₂ *hand*. 16 Mf₂, U₄, K, F₂, B, M₁ om. 17 Mf₂, U₄, F₂, B 7 in numerals; D *haft*. 18 A adds *rā*. 19 Mf₂, U₁, 2, 3, K, L₁₂, M₂, 2, Mr₁, 2 om. 20 M₁ gives *pavan nikās dārišn mekadrūnyēn u hat nikās dārišn mekadrūnt hač-šān lā tuvān yehvūnt* for *madam dārišnih* . . . 21 Mf₁ °om. *ih*. 22 Mf₁ *lā*; U₄, F₂, B om. 23 Mf₂ *m š*. 24 So Mf₁, 2, U₄, F₂, B, A; rest *čstinišnih*. 25 Mf₁ om. *lā*; Mf₂ om. *č*; A, Mr₁ pref. *u*. 26 So U₄, K, F₂, B; Mf₁ °*rūnīman*; Mf₂ °*rūd*; Mf₁ °*rūnyēn*; U₁ *mekrūnt*; rest °*rūnt*. 27 Mf₁, U₂, 2, D, L₁₂, M₂, 2, Mr₂ pref. *u*; Mf₂, H om.; Mf₁ *u mavanšān*; U₁ *mavančšān*; D pref. *u* and adds in margin *pāspānih*. 28 So Mf₂, U₄, F₂, B, M₂; Mf₁ °*rūnīman*; U₁, M₂ °*rūnt*; U₂, A, Mr₁, 2 °*rūd*; U₂, D, L₁₂ °*rūnt* and add

u amat-č-šān mekadrūnand; K om. 29 Mf₁ pref. u amat; Mf₂ adds i; K č-šān. 30 Mf₁, 2, U₁, 2, D, K, L₁₂, M₂ yehvūntan; U₂ changes dāštān into yehvūntan; U₄, F₂, B i štan; A, M₂, Mr₂ add yehvūtan; Mr₁ adds yehvūnt. 31 U₄, F₂, B pref. yehvūnt; D adds cēy lā oš mēnūk Yazat denā axv i astōmand rāe pāspānīh tuvān kartan aēy mavan hat zak mēnūk Yazat pāspānīh dēnā gēhān barā lā mekadrūnēt hat-č mekadrūnēt hič-šān pāspānīh lā tuvān yehvūnt havūe; K hand.

I. 14

1 Mf₂ yezbexūnēt; U₄, F₂, B iad; M₁ yezbexūnd. 2 Mf₁ Xvaršēt, K pref. š. 3 So Mf₂, U₂, L₁₂, M₂, 2; rest om. 4 So U₄, F₂, B; rest om. 5 Mf₂ rāyōmand. 6 All except Mf₂ om. 7 So Mf₂, U₂, K, L₁₂, M₂, Mr₂; rest arvandasp; D adds mavan kolā amat išt Xvaršēt amark rāyōmand arvandasp rā; M₁ adds rā. 8 Mf₂ om. pavan . . . tamikān. 9 M₁ zak laxvār. 10 U₄, F₂, B om. ih; M₁ yaxsenunt. 11 M₁ om. 12 U₂, L₁₂ pref. tam; D om. ikān. 13 Mf₂ laxvār; M₁ zak laxvār. 14 M₁ yaxsenunt; Mr₂ om. t. 15 So ir. U₁, 2, D, A, M₂, 2; rest om. 16 So F₂, B; Mf₁ tam tamikan; U₂, D, L₁₂ am tōmakūn; rest tam tōnikān. 17 Mf₂, U₂, M₂, Mr₂ add extra ā; Mf₂, U₂, 4, F₂, B, L₁₂, M₂ Šēdān; D Šēdān and adds min bāhar i apāč ēstišnīh aēy min bāhar i dūr kartan i tārikīh u min bāhar i dūr kartan i tam tōniakān Šēdātān rā. aēy mavan tārikīh pētiāh kunēt. 18 Mf₂ laxvār; M₁ zak laxvār. 19 M₁ yaxsenunt. 20 So in U₁, 2, D, A, M₂; rest om. 21 Mf₂, U₂, 4, F₂, B, M₂ om. 22 D scratches out staxmakān and gives hazalān in the margin. 23 Mf₁, 2, 3, U₄, F₂, B, L₁₂ om. pavan . . . parikān. 24 M₁ pref. zak. 25 M₁ dāšt. 26 All except U₂, D, A om. 27 U₁, K om. 28 M₁ zak laxvār. 29 M₁ yaxsenunt. 30 Mf₁, 2, U₄, F₂, B om. 31 Mf₂, U₁ seš. 32 All except Mf₂, 2, 3 om. 33 U₁, 2, D, M₂ nūhān; M₁ nihān. 34 M₁ ravīšnīh. 35 So Mf₂, U₄, F₂, B; rest aš; D gives Kolā amat yezbexūnēt Ōhrmasd rā instead of af-aš . . . Ōhrmasd. 36 Mf₂, U₄, F₂, B išt; A, M₁, Mr₁ bexūnēt; Mr₂ bexūnam. 37 Mf₂, U₄, F₂, B om. 38 So Mf₂, U₄, F₂, B; rest aš; Mf₁ uš with u in Pers. characters; A, Mr₁ pref. u. 39 Mf₂, U₄, F₂, B išt; Mf₂, U₂, M₂ add yehvūnēt; A, Mr₁ bahūnēt and adds yehvūnēt; M₁ om.; Mr₂ bexūnam and adds yehvūnēt. 40 U₁ spadān. 41 Mf₁, U₁, M₁ aš. 42 Mf₁ om. b; Mf₂, U₄, F₂, B išt; Mf₂ hast; A, Mr₁ bexūnēt and add yehvūnēt; M₁ om. 43 Mf₁, D, M₁ om. 44 Mf₂ xvēš. 45 M₁ aš. 46 Mf₁ vīst; Mf₂ vīst; Mf₂ vīsp. 47 Mf₁, 2 min; D om. 48 Mf₁, 2, U₄, F₂, B om. 49 Mf₁ adds i. 50 Mf₁, 2, U₄, F₂, B, M₁ om. 51 Mf₂, U₄, F₂, B add č. 52 MSS. gētiāh; Mf₂, F₂, B gētiāh; U₂, 4 om.

I. 15

1 D pref. kolā aiš. 2 Mf₂ bexūnam; U₄, F₂, B iad; K, M₁ bexūnēt. 3 Mf₁, U₂, K, L₁₂, M₂ Xvaršēt. 4 So in Mf₂, U₂, K, L₁₂, M₂, 2, Mr₂; rest om. 5 All except Mf₂, U₂, M₂ om. 6 Mf₁ om.; Mf₂ adds gadāōmand. 7 All except Mf₂, U₄, F₂, B, M₂, Mr₂ om.; U₄, F₂, B add gadāōmand i. 8 So Mf₁, 2, L₁₂; rest arvandasp. 9 Mf₂ om.; U₄, F₂, B af-aš. 10 Mf₂, U₂, A, Mr₁, 2 bexūnam; U₄, F₂, B išt; M₁ bexūnēt. 11 So Mf₂, 2, K, A, M₂, Mr₁, 2; rest om. 12 So Mf₂, U₄, F₂, B; D frāgdyōt; rest frāgdyōt. 13 U₂, D, M₁ om. 14 U₄, F₂, B give 1000 in numerals. 15 Mf₂, U₄, D, F₂, B, M₁ om. 16 M₁ adds i. 17 Mf₁, 2, U₁, K, L₁₂ om. the sentence; U₂, M₂, Mr₁, 2 pref. ae; D gives the sentence

after *guft yekavīmūnēt*; M₁ gives the sentence after *hamāk xaditūnēt*; A *ae aš*; M₁ om. 18 So U₄, F₂, B; M_f, om. *ih*; M₁ *frāgōyōt*; rest *frāgōyōtīh*. 19 D *hanā*; M₁ *hanā ait*. 20 So M_f, U₃, 4, F₂, B, M₂; D, M₁ om.; rest *mavan*. 21 M₂, Mr₁, 2 ā in Av. characters. 22 M_f, om. 23 M₁ adds *i*. 24 D *tuvān*; M₂, Mr₁, ā in Av. characters. 25 All except D, M₁, 2, 3 om. 26 U₂, Mr₂ °lūnēt. 27 So M_f, U₄, F₂, B; M₁ om.; rest *ae*. 28 U₄, F₂, B give 1000 in numerals. 29 M_f, *gōš*; M_f, M₁ *gōš*. 30 M_f, *inā*; U₁, 2, L₁₂, M₂ *ān*; A, Mr₁ *ae*. 31 M_f, *aēγ-aš i*; U₄, F₂, B *aēγ-aš*; rest *aēγ*. 32 So M_f, U₁; M_f has 500 in numerals; rest give 1000 in numerals. 33 M₁ om. 34 M_f, pref. *havād levatā i*. 35 U₁, D, A °mūnēt. 36 M_f, *valā*; U₁ *zak*; U₄, F₂, B *val*; D *ān i*. 37 A adds *rā*. 38 M_f, one stroke short; U₁ °tūnēt. 39 K om. 40 M_f, U₄, F₂, B *zak-č*; M₁ om. č. 41 M₁ °mūnēt. 42 M_f, 2, U₁, 2, 3, K, L₁₂, M₁, 2, 3, Mr₂, om.; A om. *u . . . vašmamūn*. 43 U₁, 3, M₂ *zak-ič*. 44 M₁ °mūnd. 45 Only D, M₁ give this sentence. 46 D *hamāe*. 47 M₁ °mūnd. 48 D om.; K pref. *u*; M₁ *u*. 49 M₁ om. *ih*. 50 M_f, 2, U₃, K, L₁₂, M₂ *ae*; U₁, 2, M₂, Mr₂ *ān*. 51 U₁, D, K, M₁ *aēγ*. 52 M₁ om. 53 K adds *i*. 54 M_f, U₁, D °mūnēt; M_f °mūnt. 55 M_f, *val i*; U₁ *zak*; U₄, F₂, B *val*; D *ān i*. 56 A adds *rā*. 57 M_f, M₁ om. č; M_f, U₄, F₂, B *zak-č*. 58 A adds *i*; M₁ °tūnēt. 59 So M_f, U₄, D, F₂, B, M₁; rest om. 60 U₁, A, Mr₁ *zak-ič*; U₂, 3, K, L₁₂, M₂, 3, Mr₂ add *i*. 61 M_f om. *xa*; M₁ °tūnd. 62 Only D, M₁ give this sentence; D adds *Yazat*. 63 M₁ om. 64 M₁ °tūnd. 65 M₁ om. the rest. 66 M_f om.; D pref. *u*. 67 M_f, A °*bexūnam*; U₄, F₂, B *ist*; K *ist*. 68 M_f om. *vazr i*. 69 A, Mr₁ add *i*. 70 So M_f, 2, U₁, 2, 3, K, L₁₂, M₂, 3, Mr₂; rest om. 71 M_f, U₄, F₂, B, M₂ *Šedān*; M₂ *Šedāān*. 72 M_f, D, K, A, M₁, Mr₁ om. 73 M₁ gives *vazr i hunxān hanā* instead of *Mitr . . . hunxāmīh*. 74 So M_f, U₄, D, F₂, B, A, Mr₁; rest om. 75 So M_f, U₄, F₂, B; rest *frāgōyōt*; U₁ adds *i*. 76 M_f om. *ae . . . ae aēγ*. 77 U₁, 3, D, L₁₂, M₂ *hunixamin*; U₄, F₂, B add *š*. 78 U₄, D, F₂, B *hanā*. 79 M_f gives *jivāk* below *bāstām*. 80 M_f, 2, U₁, L₁₂, A, M₂, Mr₁, 2 om. *ētōn yaxsenunēt*; D gives *yātūnēt* below *yaxsenunēt*. 81 M_f °lūnt. 82 M_f om. *vanāškārān . . . vabidunyen*; U₂, M₂ *vanakārān rā*; L₁₂ *vanāškārān* with first ā in Av. character; A, Mr₁, 2 *vanāhkārān rā*; M₂ pref. *u*. 83 U₂, M₂, Mr₂ ā in Av. character. 84 U₄, F₂, B om. 85 So U₄, F₂, B; rest °*dūnyēn*. 86 M_f, U₃, 4, D, K, F₂, B om. 87 U₂ *mēnūkihā*; U₄, F₂, B om. 88 M_f, U₄, F₂, B *val*. 89 M_f, K *izam*; M₁ °*bexūnēt*. 90 So M_f, U₄, F₂, B; M_f, *hamsā* and gives *hamsāk* above the line; M₁ *hamyā*. 91 K adds *i*. 92 M_f om. 93 M_f has *aēγ* with *mavan* in red ink written above the line; M₁ *mavan*. 94 M_f, U₄, F₂, B add *aēγ*; U₁ *hast*. 95 U₂, Mr₁, 2 *mavan*; A om. 96 So M_f, U₄, F₂, B; M_f, *hamsān* and gives *hamsāyān* above the line; K adds *i*; M₁ *hamsāyān*. 97 U₂, M₂, Mr₂ add *mavan hamxā rawān*; A, Mr₁ add *mavan hamxā i rawān ait*. 98 M_f, U₄, F₂, B *ae*. 99 M_f, U₂, L₁₂, M₂ *Xvarxšēt*. 100 M_f. 101 M_f, *rawān*. 102 M_f, 2 *gāš-aš*; U₁, 3, D, M₂ *gāš-aš*, L₁₂ *gās-as*.

I. 16

1 M₁ om. 2 A, Mr₁ add *i*. 3 M_f, 2 add *i*; M_f adds *havāitum rāy u gadā*. 4 M_f, U₂, L₁₂, M₂, Mr₂ *Xvarxšēt*; M₁ adds *yezbeṣūnēt*. 5 M_f, A om. *aēγ-am . . . Xvaršēt*. 6 U₄, F₂, B om. 7 All except M_f, 2, D, om. 8 M_f, 2, U₂, K, L₁₂, M₂, Mr₂ *Xvarxšēt*. 9 M_f adds *ih*. 10 Only in U₄, F₂, B, M₁. 11 Only in U₄,

F₂, B; Mf₂ *valā isam*. 12 U₁, 2, 3, D, L₁₂, M₁, 2, 3, Mr₂ om. 13 MSS. *nigōhšišnōmand*; A, Mr₁ repeat *gō*. 14 Mf₂, U₂, M₂, Mr₂ add *i*; Mf₁ adds in the margin: *Yasišn i pavan Dastabar*; 𐬰, L₁₂ om.; M₁ *pavan Yasišn* for *Yasišn pavan*. 15 D om. 16 Mf₁, 2, U₂, F₂, B om.; rest add *i*. 17 Mf₂ adds *ihā*; U₁, M₂ *Dastār*; M₁ adds *aēγ yezberūnēt*. 18 Mf₁, U₂, K, L₁₂, M₂, Mr₂ *Xvarxšēt*; U₂, F₂, B pref. *u*. 19 𐬰 except Mf₂, M₂ om. 20 Mf₂ adds *i*. 21 Mf₂ om. 22 All except Mf₂, U₂, M₂ *arvandasp*; Mf₁, K, Mr₂ add *i*; Mf₂, M₂ pref. *u* and add *i*; U₂ pref. *u*; D adds *rā*. 23 Mf₂, 𐬰, B add *i*; U₂ *sōr* and adds *i*; L₁₂ om. *sōhr* . . . *arvadasp*; M₁ *sōr*. 24 Mf₁, 2, U₂, K, M₂, Mr₂ *Xvarxšēt*; Mr₁ adds *arvandasp*. 25 All except U₂, F₂, B om. 26 Mf₂, U₂, F₂, B add *i*. 27 So U₁, 2, M₂; rest *arvandasp*; D adds *rā*: M₁ om. *asp* and adds *rā*. 28 Mf₁ *yezberūnam*; Mf₂, U₁, 2, 3, K, A, M₂, 2, Mr₁, 2 pref. *pavan*. 29 Mf₂ adds *u sōhr u*; U₁ adds *u sōhr*; U₂, K, M₂, Mr₂ add *sōr*; U₂, L₁₂, M₂ add *u sōr*; D adds *u sōhr i*; A, Mr₁ add *sōhr*; M₁ adds *u sōr u*. 30 Mf₂ *gōšt*; U₂, F₂, B *gōšt*. 31 U₁, 2, 3, F₂, B, A, M₂, 2, Mr₂ om. 32 Mf₂, U₂, L₁₂ *Baršm*. 33 Mf₂, U₂, F₂, B om. 34 Mf₂ om. *ā*. 35 All except Mf₂, U₁, 2, 3, D, F₂, B, L₁₂, M₁, 2 pref. *i*; M₁ *dānāk*. 36 Mf₂, U₂, 4, F₂, B, A om. 37 Mf₂, U₂, L₁₂, M₂, Mr₂ *Mēsr*. 38 Mf₂ pref. *u*; L₁₂ *Avāstāk*. 39 M₂ adds *i*; Mr₁ pref. *u*. 40 Mf₁, K pref. *u*; U₂, F₂, B add *i*. 41 So Mf₂, U₂, F₂, B; U₁, M₁ om.; D, M₁ *u*; rest *i*. 42 U₂, M₁ *sōr*; U₂, F₂, B add *u*. 43 M₁ om. 44 Mf₁, U₁ *sak-ič*; M₂, U₂, F₂, B *sak i*; D *sak-ič*; M₁ om. 45 All except Mf₂, U₁, 2, D, K, L₁₂, M₁, 2, 3 add *i bišāmratik*; M₁ adds *milayā*. 46 Mf₂ om. the paragraph. 47 U₁, D *hastān*; U₂, M₂ *h č tān*. 48 All except Mf₁, 2, U₁, 2, D, M₁, 2 om. the gloss. 49 Mf₁, 2 add *i*; D adds *mavan*; M₁ *vēh*. 50 Mf₁ *°dūnam*; Mf₂ *°dūnā*; M₂ *°dūnd*. 51 Mf₂, U₂, M₂ *ahrāh*; L₁₂ om. *kī*. 52 U₁, 2, D, L₁₂, M₂ add *č*. 53 Mf₁, U₂, F₂, B, L₁₂ repeat *čikāmčāe*; Mf₂, U₂, D, K, A, M₂, 2, Mr₁, 2 add *i*. 54 Mf₁, U₁, 2, D, A, M₂ om. 55 Mf₁, M₁ om. 56 A, M₁, Mr₁ om. 57 All except Mf₁, D, A, M₁, Mr₁ om. 58 Mf₁ *yezberūnam*. 59 U₁, 2, M₂ add *mavan zakar i valā Yazdān šapīr havād*; K, L₁₂ om. 60 All except D, A, M₁, 2, Mr₁, 2 om. the paragraph; M₁ pref. *ae*. 61 So A, Mr₁; rest *xvatā*. 62 D, M₂, Mr₂ add *ān*. 63 A, Mr₁ *martūm*. 64 D, Mr₂ *rā*. 65 M₂ *hamāe*. 66 Only in D, Mr₂. 67 A, M₁, 2, Mr₁ om. the gloss. 68 M₂ *hamāe*. 69 So D, Mr₂; M₁ *u*. 70 M₁ om. 71 M₂ om. 72 So D, M₂; rest om. *ān*. 73 Only in D, M₂. 74 So D, A, Mr₁. 75 D, M₁ *Mazdistān*; A, M₂, Mr₁ *Mazdistān*. 76 A, Mr₁, 2 *aitum*; M₁ *ait*; all except M₁ add *lenā rā*. 77 A, Mr₁, 2 om. *ih*. 78 M₂ *ā* in Av. character. 79 D *vīgūmānih*; A, Mr₁, 2 *bēšakih*; M₁, 2 *aviḡmānik*. 80 A, Mr₁, 2 om. 81 A, M₁, 2, Mr₁ om. the gloss. 82 Mr₂ *mavan*. 83 D *āfrinīnam*.

I. 17

1 Mf₂, U₂, 4, F₂, B, A, M₂, Mr₁, 2 give this paragraph; rest om.; U₂, F₂, B, A, Mr₁ om. *val*. 2 U₂, M₂, Mr₂ *Xvarxšēt*. 3 All except Mf₂ om. 4 So U₂, M₂, Mr₂; rest *arvandasp*. 5 U₂, M₂, Mr₂ add *pērōž yehvūndi gadā i šapīr Dēn i Mazdayasn*.

I. 18

1 Mf₁, U₂, L₁₂, Mr₂ om. the paragraph; Mf₂ adds *i*; M₁ *Ahurānt*. 2 Mf₂ om.; M₁ *Ahur*; M₂ *Hurīh*. 3 D, M₁ om. 4 U₁, K, A, M₁, 2 *sōr*. 5 Mf₂ *u*; U₁, 4, D, K, F₂, B, M₁, 2 om. 6 Mf₂, D, M₁ om. 7 Mf₂ *nēwam*. 8 Mf₂ om.; M₁, 2

sōr. 9 Mf₃, D pref. *u*. 10 D, M₁ om. 11 Mf₂, *dāhmāmān*; all except U₁, K, M₂ give *dāhmān*. 12 So U₄, F₂, B; D *nikirtak*; M₁ *nikirit*; rest *nikiriti*. 13 D adds in the margin: *lak rāe yezbexūnam*; K *sōr zōhr*; M₁, *sōr*. 14 U₁, K *hast*; U₄, F₂, B om. the gloss. 15 D om. 16 So U₁, K, M₂; rest *dāhmān*. 17 Mf₃, K have two strokes in place of *ā*. 18 Mf₂, *yekavīmūd*; U₁, K pref. *sak*; M₁ °lūd; M₂ pref. *sak* and has one stroke less.

I. 19

1 All except D, A, Mr₁ om. the whole paragraph. 2 A, Mr₁, *māh*. 3 A, Mr₁ om. 4 A, Mr₁ give the gloss thus: *pētāiš gētīh dātār ae aēy yehvunitak*. 5 A, Mr₁ om. 6 A, Mr₁ om. 7 MSS. *arvandasp*; D adds *rā*. 8 A, Mr₁ om. 9 A, Mr₁ om. the gloss. 10 D adds *val*. 11 A, Mr₁ om. 12 A, Mr₁ om. 13 A, Mr₁ add *yaxsenunēt*. 14 D pref. *u*. 15 A, Mr₁ om. 16 D *Mazdistān*; A, Mr₁ *Mazdastān*. 17 D om. *ih*. 18 A, Mr₁ om. 19 D om. *ih*. 20 A, Mr₁ *vāfrigānik*. 21 A, Mr₁ om. 22 A, Mr₁ om. 23 A, Mr₁ om. 24 D om. 25 D *Mazdistān*; A, Mr₁ *Mazdastān*. 26 A, Mr₁ om. 27 A, Mr₁ om. 28 D *Zartuhšt*; A, Mr₁ *Zartuhšīh*. 29 A, Mr₁ om; MSS. add *yedrūnam*. 30 D om. 31 D om. the sentence. 32 MSS. *arvandasp*. 33 D om. the sentence. 34 MSS. *arvandasp*.

2. MIHR¹ NYAISH

1 Mf₁, *u*, U₄, F₂, B, L₁₂ om. the whole Nyaish.

2. O

1 M₁ om. the paragraph. 2 U₁, A, Mr₁ *Xvatāe*. 3 U₂, M₂, Mr₂ °ih. 4 D °ik. 5 MSS. give *frāgōyōt*. 6 U₃ om. *r*. 7 Only in D. 8 U₂, D, M₂, *u*, Mr₁, *u* add *yām*; U₃, K, A add *denā*.

2. IO

1 U₂, M₂, Mr₂, *mavan*; A adds *i*; M₁ om. the whole paragraph. 2 MSS. give *frāgōyōt*. 3 U₁, *u* om. *v*. 4 K om. *ae Rāmišn Xvārūm*. 5 D, K *hanā*. 6 U₁, *u*, Mr₁, *u* add *i*. 7 U₁ *amat*; D pref. *ait*. 8 K has *bēn xvarišn anšūtān* for *anšūtā pavan xvarišn*. 9 U₁, *u*, M₂, *u* add *i*; U₂, Mr₂ *xvarišn i*; A, Mr₁ *xvarišn*. 10 Only in K, M₁; rest om. 11 D adds *sak Yasat rā xvašnūt vabidūnam*; K adds *sak Yasat rā šnāyēnūtārik kunam*.

2. II

1 U₂, *mavan*; K adds *Yasat*. 2 U₁ *pērīmūn i*; U₂ *pērīmūn*; U₃, D, M₂ add *i*; K *pērīmūn i*; A *pērīmūn*; Mr₁ *pērīman*. 3 K adds *Yasat rā*. 4 U₁, *u*, D, K, A, M₂, *u*, Mr₁, *u* andarg. 5 A adds *rā*. 6 U₁ *asvar*; U₂, *u*, M₂, Mr₂ add *i* *madam*; D, K add *i aēy madam*; A, Mr₁ add *i*; M₁ *apar*; M₂ *apar i*. 7 U₂, M₂, Mr₁, *u* pref. *madam*; D, K, M₁ *asir*; A pref. *madam i*. 8 U₂ om. 9 A adds *rā*. 10 U₁ om. 11 A adds *rā*. 12 D adds *i*; M₁ *āsar*.

2. 12

1 A *xvātāe*. 2 M₁ u. 3 K, A, Mr₁, , om. 4 U₁ *hast*. 5 U₁, M₁ om. 6 D adds *rā izam*. 7 U₁, K om. *pavan zak i*; M₁ *madam*. 8 D, M₁, , om. *zak i*. 9 U₁ om. *ān* and adds *u*; D *Barsm i urvar* for *urvarān Barsm*. 10 So M₁; rest *Barsmēn*. 11 MSS. have *°vistīn*. 12 U₁, , , M₂, Mr₁, , add *ān*; D adds *rā*.

2. 13

1 U₂, K, M₁ om. 2 A adds *i*. 3 All except D om. 4 D *valā rā izam*; M₁ adds *izam*. 5 U₂, M₂ om. *am*, M₁ om. the gloss. 6 F om. 7 Only in K. 8 K u. 9 K om. and has *Mitr rā mavan*; M₁, Mr₁ om. 10 MSS. have *nigōhšīšnōmand*; K om. *nigō*. 11 K om. 12 A, M₁, Mr₁ add *i*. 13 MSS. have *frāgōyōt*; K adds *rā*; A *frāgōt*. 14 U₂, A, M₁, , , Mr₁, , *sōr*; K adds *i lenā nafšā*. 15 K pref. *zak*; M₁ pref. *u*. 16 K, A, M₁ add *rā*. 17 U₁, D, K, A, M₁, Mr₁ om. the gloss. 18 U₁, K add *ih*. 19 U₁, M₁ om.; K has *nēwak šān mānišn* for *mānišn i humānišn*. 20 U₁ *nēwak šān* for *humānišn*; M₁ om. *ih*. 21 U₁ om; M₂ one stroke l-ss. 22 U₁ pref. *ān*. 23 U₁, D, K add *rā*. 24 U₁ om. the gloss. 25 U₂, D, M₂ add *ae rūmišn i nēwak šān ō Erān matān rā*; K, M₁ add *rā*.

2. 14

1 K, A, Mr₁, *zak-ič*. 2 U₁, A, M₁, Mr₁ om. 3 Mr₁ om. 4 K adds *u madad aēy bāhar i ayāwārīh u madad*; Mr₁ om. 5 U₂ *ān-č*; K, A *zak-ič*; M₁ pref. *u*; Mr₁ *zak*. 6 U₁, A, M₁ om. 7 K *bāhar i rāyōmandih u frāxvih*. 8 K, A, Mr₁, *zak-ič*; M₁ pref. *u*. 9 U₁, A, M₁ om. 10 K has *bāhar i šālīh u rūmišn* for *pavan rūmišn*; M₁ om. 11 K, A, Mr₁, *zak-ič*. 12 U₁, A, M₁ om. 13 K gives *bāhar i āmurzišn āpāti* for *pavan āmurzišn*; A om. 14 K, A *zak-ič*; M₁ pref. *u*. 15 U₁, A, M₁ om. 16 K gives *bāhar i bēšazēnitārīh tan* for *pavan bēšazēnitārīh*. 17 M₁ *bēšazišn*. 18 K, A *zak-ič*; M₁ pref. *u*. 19 U₁, A, M₁ om. 20 K *bāhar i*. 21 D, M₁ pref. *u*; K, A *zak-ič*. 22 U₁, A, M₁ om. 23 K *bāhar i*. 24 D *nēwak andēših*; K adds *aēy nēwak andēših*; M₁ *nēwak* and leaves some blank space for the word. 25 K, A *zak-ič*; D, M₁ pref. *u*. 26 U₁, A, M₁ om. 27 K *bāhar i*. 28 D, K, M₁, , add *stāyih*. 29 Mr₁ om. *v*. 30 A om. *Yasišnōmand u nyāyišnōmand*. 31 D om. *ih*; M₁ *hēn zak kadbāh*. 32 U₁ *°vistīn*. 33 K *mān axv*. 34 U₁, A, Mr₁, *aitōmand*. 35 MSS. give *frāgōyōt*; K adds *ait*.

2. 15

1 U₂, , D, K, M₂, , add *i*. 2 K om. *ōmand* and pref. *u*; M₂ *°ōmdt*. 3 D, K, M₁ pref. *u*. 4 K pref. *zak* and adds *Yazat rā*; A adds *rā*. 5 K gives *u zōhr li nafšā madam zak Mitr yahamtānam* for *pavan zōhr*. 6 U₂, A, M₁, , Mr₁, , *sōr*. 7 M₂, Mr₂ add *i*. 8 K om. 9 U₂ om; K *bāhar i*. 10 K adds *dušmanān vānitār u bāhar i nyāyišn*; A adds *i*. 11 K om. and has *Mitr Yazat*; M₁ om. and has *valā izam*. 12 U₁, A, M₁, *nigōhšīšnōmand*; U₂, , D, M₂, Mr₁, , *nigōhšīšnōmand*; K, M₂, *nigōhšīšnōmand*. 13 M₁, *pavan Yazīšn* for *Yasišn pavan*. 14 Mr₂ om. 15 U₂, A, Mr₁, *Dēn i Dastabar* for *Dastabar Dēn*; M₁, *Dēn Dastabar*. 16 Only in D. 17 K adds *aēy zak Mitr rā min hizvān Dēn Dastabar nigōhšīšn izam*. 18 All except U₁, K, A om. the sentence. 19 MSS.

have *frāgōyōt*; K adds *rā*; A adds *īsam*. 20 K *min*. 21 K adds *i*; A *sōr*. 22 K pref. *u*. 23 MSS. have *frāgōyōt* except U₁ *frāgōt*; K, A add *rā*.

3. MAH¹ NYAISH

1 Mf₂ om. the whole Nyaish.

3. O

1 All except D om. the paragraph; U₁ gives the following sentence, *Māh bōxtar barā yehamtānūt*.

3. I

1 U₁, 2, 3, D, A, L₁₂, M₂, Mr₂ *nasīm*; K. M₃ *nisadā*. 2 Mf₁, U₂ add *i*; Mf₂, M₁ *val*; K adds *val*. 3 Mf₁ om. and adds *se bār guftan u se bār namāz yedrūntan*; Mf₂, U₄, F₂, B, M₁ om.; L₁₂ *Xvatān*; A, M₃ *Xvatā*; Mr₁ *Xvaidē i*. 4 Mf₂ *nasīm*; D, L₁₂, A, M₁, Mr₁ pref. *u*. 5 Mf₁, U₂, Mr₁ add *i*; Mf₂, M₁ *val*; U₄, F₂, B *valā*. 6 Mf₁ °*spadān*. 7 Mf₂, U₁, 3, D, L₁₂, M₁ *nasīm*; U₄, F₂, B *nisakadā*; M₃ *namāz* in Av. characters. 8 Mf₁ adds *i*; Mf₂, U₄, F₂, B, M₁ *val*. 9 Mf₂, U₃, 4, K, F₂, B, M₁ om. 10 Mf₂ *gōspanand*. 11 Mf₂ *tōmak*. 12 Mf₁ gives the gloss in paragraph 3; U₄, F₂, B om. the gloss; M₁ *u*. 13 Mf₂ *gōspanand*. 14 Mf₁, K, M₁ om. *ih*; Mf₂ om. *x*; D, A om. *k*. 15 Mf₁ *ae*; Mf₂, A, M₁, Mr₁ *hanā*. 16 Mf₂ °*aš*. 17 U₁ *Vahman*. 18 All om. except U₂, A, M₂, 3, Mr₁. 19 All om. except U₂, K, A, M₂, 3, Mr₁. 20 Mf₂ *Gōšrun*; L₁₂ *Gōšōrund*; MSS. have *Gōšōrun*. 21 Mf₂ *gōspanand*. 22 Mf₂ *tōmak*. 23 Mf₁ *havām*. 24 Mf₂, M₁ om. 25 Mf₁, 2, U₁, D, M₁ om. 26 Mf₁, 2, M₁ om. 27 Mf₁, 2, U₁, 3, D, L₁₂, M₁, 2 om. 28 U₂, A, M₂, Mr₁, 2 *avēnā*. 29 Mf₁, 2, U₁, 2, 3, D, K, L₁₂, A, M₁, 2, 3 om. 30 Mf₂ *mavan* for *u min*; M₁ om. *u min* . . . *agriftārīh*. 31 Mf₂ *tōxšēt*. 32 Mf₂, U₁, Mr₁ °*mūnnēt*; M₃ °*manēt*. 33 M₁ om. 34 Mf₁ om. *ih*; A, Mr₁ *vēnāih*. 35 Mf₂ om. 36 A °*tāih*. 37 A, M₁, Mr₁ om. 38 Mf₂, M₁ *pavan*; U₁, 3, D om. 39 L₁₂ °*urund*; all MSS. with the exception of Mf₂ have *Gōšōrun*. 40 K one stroke less; M₁ °*münd*; M₃ °*mūnyēn*. 41 Mf₁ om. *ih*; M₁ *avēnāk*. 42 Mf₁ adds here *pavan hamāk gōspanand Māh pāyak yekavīmūnēt*; D om. *ih*; L₁₂ *agriftārīh*; M₁ *agriftār* and repeats *min Māh* . . . *agriftār*. 43 Mf₁, 2, D, M₁ om. 44 Mf₁ om.; Mf₂, M₁ *hamāk*. 45 M₁ *hanā*. 46 Mf₂ *denā*; U₁, 2, 3, L₁₂, M₁, 2, 2, Mr₂ om.; A, Mr₁ *i*. 47 U₁, L₁₂ om.; U₂, K, A, M₂, 3, Mr₁, 2 *rāyānišn*. 48 Mf₂ om.; M₁ *u*. 49 Mf₂ *gōspanand*. 50 Mf₁, M₁ om. *ih*; A om. *k* and adds *ait*; Mr₁ adds *ait*. 51 A, M₁ om. 52 Mf₁ *gadm*. 53 Mf₁, 2, U₁, D, K, A, M₁, Mr₁ om. 54 L₁₂ adds *rāyānišn pavan gōspanand*. 55 Mf₂, M₃ om. 56 Mf₁, 2, K, M₁ om. 57 Mf₂ °*panantān*. 58 Mf₁, U₁, 3, K, L₁₂ om.; Mf₂, D, M₁ *pavan*. 59 Mf₁ repeats *aēy Vahuman u Māh u Gōšōrun kolā 3* . . . *avēnāk u agriftār*; M₁ °*münd*; Mr₂ one stroke less. 60 Mf₂ *nasīm nikīrišnīh*. 61 Mf₂, U₄, F₂, B inverting the construction give *madam nikīrišnīh nisadā pavan madam vēnišnīh*; K *madam*. 62 U₁, 3, A, Mr₁, 2 om. 63 U₂, M₂, Mr₂ *vēnikīrišnīh*. 64 Only in Mf₂, U₄, F₂, B; rest om. 65 D, A, Mr₁ *mavan*. 66 U₁, 3, 4, D, K, L₁₂, A, M₂, 3, Mr₁ °*ēm*. 67 L₁₂ *af*. 68 U₄, F₂, B °*īm*. 69 M₂ *ait*. 70 U₄, F₂, B, A, Mr₁ °*īm*. 71 Mf₂ *nasīm*; U₄, F₂, B *nisakdā*. 72 Mf₂ °*an*.

3. 2

1 Mf₂, U₄, F₂, B om. the paragraph. 2 U₁, ₂, D, K, M₁ om. 3 A, Mr₁, tōxm; M₁ tōxmih. 4 Mf₁ torāk; A om. ā, M₁ pref. u. 5 Only in U₄, K, M₂, ₃, Mr₂. 6 D, A, Mr₁ om. k. 7 Only in Mf₁, U₁, D. 8 M₁ hamāk sartak gōspandān for gōspand . . . sartak. 9 Only in U₄, M₂, ₃, Mr₂. 10 U₄, D, M₁, ₂ add rā.

3. 4

1 U₁, M₁ mavan. 2 Mf₁, U₁, D, M₁ pref. u. 3 U₁, M₁ mavan. 4 M₁ adds yūm. 5 Mf₁, ₂, U₄, F₂, B om.; A mavan. 6 M₁ pref. u and adds yūm. 7 Mf₁, ₂, U₁, ₃, ₄, K, F₂, B, L₁₂, M₃ om.; U₂, A, M₂, Mr₂ mavan. 8 M₁ °šēt. 9 Mf₂ repeats. 10 U₂ pref. a. 11 Mf₁, U₁, ₂, D, A, M₂, Mr₁, ₂ om. 12 Mf₁, U₁, ₂, ₃, D, K, L₁₂, M₁, ₃, Mr₂ °rūnyēn; A, Mr₁ °rūd; M₂ °rūn. 13 Mf₂, U₁, F₂, B val for u min; D om. 14 Mf₂ adds kār karpak mekadranēt. 15 U₂, ₃, D, K, L₁₂, A, M₂, ₃, Mr₁, ₂ om. 16 K, L₁₂, M₂, ₃, Mr₂ add . 17 All except Mf₂, U₄, D, F₂, B om. from here to pātdahišn. 18 M₁, D ō; Mf₂ om. 19 Mf₁, ₂, D om. 20 Mf₂ om. 21 D pref. barā. 22 Mf₂ adds i; M₁ gives the rest thus: min mēnūkān mizd gētkān yansegund valā mizd pātdahišn. 23 D om. 24 So in Mf₁, U₄, F₂, B, M₁; rest om. 25 Mf₂ °ih; M₁ gives for āwakiḥ . . . min i vad as follows, nēwakiḥ valā barā gētkān yehabnēt. 26 Mf₂ om. 27 yūm . . . u min; M₁ pref. aēy. 27 Mf₁, U₄, F₂, B om. 28 Only in Mf₁, U₄, D, F₂, B, M₁. 29 A, Mr₁ frārōnih; M₁ frārvih. 30 So U₄, F₂, B; rest °yēn. 31 U₂, ₄, F₂, B, Mr₁, ₂ om.; M₁ Māh. 32 M₁ adds yūm. 33 D om. n; M₁ om. ih. 33a So U₂, ₃, L₁₂, A, M₂, ₃, Mr₁, ₂; rest om. 34 U₄ om. t. 35 Thus Mf₁, U₄, F₂, B; M₁ °ānd; rest °yēn. 36 Mf₂, U₄, F₂, B om.; M₁ gives the rest thus: āgōn mavan i yūm Māh nōk barā awzūn yehvānd. 37 Mf₂, M₃ add i; D adds ā. 38 Mf₁, ₂, U₄, F₂, B om. 39 A mavan. 40 Mf₁, ₂, U₄, F₂, B add yehvānēt. 41 Mf₂ om. 42 So Mf₁, M₁, ₃, Mr₁; rest om. 43 U₁, ₃, D, K, L₁₂, A, M₁ om, ih. 44 All except Mf₂, K, M₁ om. 45 So U₄, F₂, B; Mf₂ °rūd; rest °rūnyēn. 46 So Mf₁, D, M₁; rest om. 47 Mf₂ extra ā. 48 Mf₁ om; U₂, ₃, K, L₁₂, M₁, ₂, ₃, Mr₂ add pavan; A, Mr₁ pavan. 49 Mf₁ om. pāt. 50 U₁, ₂ om. 51 A adds i. 52 Mf₂, U₄, F₂, B varšišn. 53 Mf₂, U₄, F₂, B yekavīmūnišnīh. 54 Mf₂ val i; U₄, F₂, B valā. 55 Mf₂, U₄, F₂, B yekavīmūnišnīh. 56 K min; A om. 57 U₁, A, Mr₁ °riḥ; U₃, L₁₂ °rī; K om. x. 58 U₁ havā. 59 M₁ om. the gloss. 60 K, L₁₂, M₂, ₃, Mr₂ om. ih. 61 Mf₁ apātaxšā; Mf₂ apātārik; U₂, ₃, K, L₁₂, A, M₂, ₃, Mr₁, ₂ apātšā. 62 A mavan. 63 U₂ °sēt; A °šišn. 64 Mf₂ yekavīmūnišn; U₄, F₂, B yekavīmūnišnīh. 65 So in Mf₂, U₄, D, F₂, B, M₁. 66 Mf₁ varšān; Mf₂, M₁ °ih; U₁ pref. aēy pavan; U₂, M₂, Mr₂ Šēdāān; K, L₁₂, A, Mr₁ Šēdāān. 67 Mf₂, U₄, F₂, B yekavīmūnišnīh. 68 U₁, A, Mr₁ °riḥ; K om. x. 69 K hand. 70 U₁ om. ih. 71 Mf₁, U₁, ₂, ₃, D, K, L₁₂, M₁, ₂, ₃, Mr₁, ₂ °girtar; Mf₂, U₄, F₂, B °gir; A °aktar. 72 K, Mr₂ °rēng. 73 Mf₂, U₄, F₂, B, A om. 74 F₂, B, A, M₂, Mr₁ om. 75 U₁ Satvakēs; U₂, Mr₂ Satēš; D Satvakēs; L₁₂, M₃ Satēs; A, Mr₁ Satvakas. 76 K, M₂, ₃, Mr₂ om. 77 So Mf₂, U₄, F₂, B; rest give the word after Haftōrang. 78 U₁, ₃, L₁₂, M₁ om. 79 All om.; except Mf₂, U₄, F₂, B. 80 M₁ prefixes mavan Māh and has š for s. 81 So in Mf₂, U₄, F₂, B; rest om. 82 All except Mf₁, ₂, U₄, F₂, B add šak šapir sūtiḥ. 83 M₂ om. aš. 84 K, L₁₂ om. vičīr pavan Dāmdāt; A vičīr i; M₃ adds ih. 85 Mf₁ om. pavan Dāmdāt. 86 U₁, M₂ add

pētāḥ; U₂, A, Mr₁ add *nusk framāyet*; U₄, F₂, B give *yehabūnt* for *dāt*; M₁ pref. *nusk*; Mr₂ adds *nōsk framāyet* in Av. characters.

3. 5

1 Mf₁, ₂, U₃, ₄, D, F₂, B, M₁, ₂ om. 2 Mf₂ °*panand*. 3 Mf₂ adds *i*. 4 U₁, ₄, D, F₂, B, A, M₁, Mr₁ om. 5 Mf₁ *yezbeṣūnam*; U₄, F₂, B *izam*. 6 Mf₂, U₃, K, M₂ add *i*. 7 Mf₁, D *apar*. 8 U₁, ₂, L₁₂, A, M₂, ₃, Mr₁, ₂ *rasišnih*; U₃ *rasišnih*, but gives *apar vēnišnih* on the margin; K *rasišn*. 9 Mf₂, K, M₂ add *i*; M₁ pref. *u*. 10 Mf₁, U₂, D, M₂, ₃, Mr₂ *apar*. 11 U₄, F₂, B *mekadrūnišnih*. 12 Mf₁ om. *ih*. 13 Only in D, K, M₂. 14 Mf₁ pref. *i*; A *i*. 15 U₄, M₁ *madam*. 16 Mf₁ om. *ih*. 17 Only in D, K, M₂, Mr₁, ₂. 18 L₁₂ om.; A adds *i*. 19 Mf₂, U₁, ₃, ₄, F₂, B, L₁₂, M₁ *madam*. 20 Mf₁ *patīrišnih*; Mf₂ *patīrišn*. 21 U₁, ₂, M₁ °*mūnēt*; K °*mūnyēn*. 22 Mf₂, U₄, F₂, B om. *ān*. 23 Mf₁, U₃, ₄, K, M₂, ₃, Mr₂ pref. *u*; D adds *i*. 24 U₁, A °*nūnēt*. 25 U₁, ₂, A, M₁ °*nēt*; U₃ pref. *u*; Mr₂ om. *v*. 26 Mf₂, U₄, F₂, B om. *ān*. 27 A °*nēt*. 28 Mf₂ adds *i*. 29 Mf₁ adds *i*. 30 M₂ adds *i*. 31 U₄, F₂, B *vadnā*. 32 U₁, D *mavan*; A, Mr₁ om.; M₁ adds *Māh*.

3. 6

1 U₁, M₁, Mr₁ *mavan*; A om. 2 U₁, ₂, L₁₂ add *i*. 3 D adds *gōn*; M₁ adds *gōnak*. 4 Mf₂, U₄, F₂, B om.; U₂ *amat*. 5 Mf₂, U₄, F₂, B om. 6 Mf₁, U₁, ₃, K, L₁₂ om. 7 U₂ °*ēt*; U₁, ₃, D, L₁₂ °*ānd*; A, Mr₁, ₂ °*nīnā*; M₂ °*td*. 8 Mf₂, U₄, F₂, B om. 9 U₂, K, L₁₂, M₂, ₃, Mr₂ om. 10 U₂, K, L₁₂, A, M₂, ₃, Mr₁, ₂ om. 11 Mf₁, ₂ *taš*; U₁, M₁ *Višaptas*; U₄, F₂, B °*tēš*; D adds *č*; A *Višaptas* and adds *Māh*; Mr₁ *Višaptas* and adds *Māh*. 12 U₁, ₄, D, F₂, B, M₁ om. 13 Mf₁, U₃, D, K add *i*. 14 Mf₁ *yezbeṣūnam*; U₄, F₂, B, M₂, Mr₂ *izam*. 15 U₁, A *panč*; M₁ pref. *aēγ*. 16 So in U₁, ₃, K, L₁₂; rest om. 17 U₂, ₄, K, F₂, M₂, ₃, Mr₂ add *i*. 18 Mf₂ om.; U₂, A, M₁, ₂, Mr₁, ₂ pref. *u*. 19 U₃, K, L₁₂, M₂ add *i*. 20 Mf₁ om. *ih*. 21 Mf₁, ₂, U₄, F₂, B *yezbeṣūnam*; M₂, Mr₂ *izam*. 22 U₁, K *panč*; M₁ pref. *aēγ*. 23 Mf₁, ₂, D, M₁ om. 24 Mf₁ adds *i*; K *ditikar*. 25 Mf₂ om.; U₂, A, M₁, ₂, Mr₁, ₂ *vēh*; U₃, K, L₁₂, M₂ *i vēh*. 26 Mf₁, ₂, U₄, F₂, B, M₂, Mr₁, ₂ *Višaptaš*; U₂ *Višaptaš*; D pref. *u*; A pref. *u* and *Višaptas*; M₁ *u Višaptaš*. 27 Mf₂, U₄, F₂, B, M₁ om.; U₂, A, M₂, Mr₁, ₂ add *Māh*. 28 Mf₁, ₂, U₄, K, F₂, B add *i*. 29 Mf₁ *yezbeṣūnam*; Mf₂, U₄, F₂, B *aizam*; M₂, Mr₂ *izam*. 30 U₁, ₂, K *panč*; U₄, F₂, B pref. *u*; M₁ om. *k* and pref. *aēγ*. 31 Mf₁, ₂, D, K, L₁₂, M₁ om. 32 Mf₁, ₂, U₃, ₄, L₁₂, M₂, ₃, Mr₂ add *i*; K *sittkar i*. 33 D *vēh*.

3. 7

1 U₃, L₁₂, M₂ add *i*. 2 So in Mf₂, U₄, F₂, B, A, Mr₁. 3 A om. *d*. 4 A adds *rā aēγ*; Mr₁ adds *rā*. 5 M₁ *aēγ bāhar i u*. 6 All except M₂ om.; D, M₁ *u*. 7 Only in M₂, Mr₂. 8 Mf₂ om. 9 So Mf₁, U₂, ₃, ₄, F₂, B, L₁₂, M₂, ₃, Mr₂; rest *mavan*. 10 All except Mf₂, U₄, D, F₂, B, M₁ om. 11 Mf₁, ₂, U₄, F₂, B, L₁₂ om. 12 U₂ °*tunēt*. 13 Mf₂, U₁, D om. 14 Only in Mf₁; M₁ *u*. 15 Mf₁, U₁, ₃, ₄, D, K, L₁₂, M₂, ₃, Mr₂ om. *č*; A, Mr₁ *tapišmand*. 16 So M₁; Mf₁, ₂, U₂, K, L₁₂, A, M₂, ₃, Mr₁, ₂ *i*; rest om. 17 Mf₁ °*ak*; all except Mf₂, U₄, F₂, B *garm*. 18 Mf₂, U₄, F₂, B *varčānand*. 19 Only in K, M₁. 20 M₁ *dānā*. 21 Mf₂, D, L₁₂,

M₁, Mr₁ om. 22 Mf₁, U₁, 2, 3, D, A, L₁₂, M₃, Mr₁ *xšatašōmand*; Mf₂, U₄, K, F₂, B, M₁, 2 om. *ā*. 23 Mf₂, U₁ add *yokštōmand*. 24 Mf₁ om. the gloss. 25 U₁, 2, 3, K, A, M₂, 3, Mr₁, 2 add *ān*; L₁₂ *ānān*. 26 Mf₂ om. *ān*. 27 So Mf₁, U₄, F₂, B; rest om. 28 A, Mr₁, 2 om. *d*. 29 U₁, 3, D, L₁₂, M₁ pref. *aēy*; K pref. *i*. 30 Only in A, M₁, Mr₁; Mf₂, U₄, F₂, B have *u*. 31 Mf₁, 2 *dātistān*; D *dēnāk*. 32 U₄, F₂, B om. 33 M₁ om. 34 Mf₁, 2, U₄, D, F₂, B pref. *u*; U₁, M₂ pref. *ḡēn*; U₃, K, L₁₂, M₃, Mr₁, 2 pref. *i*; M₁ *urvarān*. 35 Mf₁ *det* and in red ink *det y'ani yehabūnēt*; U₂, 3, K, L₁₂, A, M₂, 3, Mr₁, 2 *det*. 36 Mf₁ om.; M₂, U₄, F₂, B *zarēnōmand*; M₃ om. *d*. 37 Mf₁ om.; Mf₂, U₄, F₂, B om. the first gloss. 38 So U₁, 3, D, K, L₁₂, M₁; rest *tar*. 39 Mf₁, U₃, L₁₂ *°dūdāh*; U₁ *°dūnyēn*. 40 M₁ *urvar*. 41 Mf₂, U₁, 3, L₁₂ om. the gloss; D pref. in Pers. *az digar ketāb* and adds in Phl. characters *zarēnōmand*, M₁ *u*. 42 U₂, A, M₂, Mr₁, 2 om. 43 K adds *u vabidūnēt*; M₁ *°sund*. 45 Mf₁, 2, U₄, F₂, B *šapīr*. 46 Mf₂ pref. *i*; U₂, 3, D, K, L₁₂, A, M₂, 3, Mr₁, 2 add *i*. 47 Only in Mf₂. 48 U₁, 2, 3, L₁₂, A, M₂, 3, Mr₁, 2 om.; M₁ *u*. 49 Mf₂ adds *ih*. 50 So in Mf₁, 2, U₄, F₂, B, M₁; rest om. *k*. 51 All except Mf₂, U₂, 4, D, F₂, B om. 52 U₄, F₂, B om. 53 Mf₁, U₁, 3, K, L₁₂, M₃ *det*.

3. 8

1 U₂ *ān*. 2 Mf₁, U₂, 4, D, F₂, B, M₁, 1, Mr₂ om. 3 A adds *i*. 4 So Mf₁, 2, U₁, 4, D, F₂, B, M₁; rest om. 5 So Mf₁, U₃, D, K, L₁₂, M₃, Mr₂. 6 Mf₂, U₄, F₂, B om. 7 M₁ *mavan-am*. 8 Ali except Mf₁, U₂, D, K, M₃, M₁, 2 om. 9 Mf₂, U₄, D, F₂, B add *Yasat*. 10 Only in U₄, D, F₂, B, M₁. 11 Mf₂, U₄, K, F₂, B *izam*; M₂ om. *am*. 12 So Mf₁, U₁, 3, 4, K, F₂, B, L₁₂, M₃; rest om. 13 Mf₁ *k* for *x*; U₄, F₂, B add *i*; M₁ *Yasišn nigōšišnōmand* for *nigōšišnōmand Yasišn*. 14 Mf₂ adds *i*; U₁, 3, L₁₂ *izam*; D pref. *pavan*; K, M₃ *izd*. 15 U₁, 3, D, L₁₂ om. 16 Only in A, M₁, Mr₁. 17 U₁, A, Mr₁ pref. *i*. 18 All except Mf₂, K, A, M₂, 3, Mr₁ om. 19 U₂, A, M₁, 2, Mr₂ *zōr*. 20 All except Mf₁, U₁, D pref. *u*; U₄, F₂, B pref. *i*. 21 Only in Mf₂, A, L₁₂, M₂, 3, Mr₁. 22 L₁₂ om. 23 Only in U₄, F₂, B. 24 So Mf₁, U₄, 4, K, L₁₂, M₂, 3, Mr₂. 25 F₂, B, L₁₂, M₂, 3, Mr₂ add *i*. 26 Mf₂, U₁, A, M₁, Mr₁ *izam*.

3. 9

1 All except Mf₂, U₄, F₂, B, A om. the paragraph. 2 Only in A. 3 A om. *rā*. 4 A om. 5 Mf₂, A om. 6 A om. *k*.

3. 10

1 Mf₁, L₁₂ om. the remaining part of the Nyaish. 2 K om. *ēt*. 3 K pref. *ae Māh*. 4 M₃, Mr₂ has an extra *i*. 5 U₁ *det*; K om. *ēt*. 6 D *i*; K om. 7 Mf₁ *tan*. 8 M₁ *lāmāk*. 9 M₁ pref. *pavan*. 10 M₁, Mr₂ om. 11 Mf₂ *bāt*; K adds *aēy af-amān yehabūn bisryā u lāmā xvrīšnīh aēy af-amān xvrīšnīh lāmā levatā bisryā yehvūnāt min xvēškārīh li pētāk kartak yehvūnāt*. 12 K om. *ēt*. 13 U₁, K om. 14 U₁, D, A om.; K om. and gives *ae Māh*. 15 Mf₂ om. *ih*; K adds *aēy lenā min frazandān frazandān yehvūnd*. 16 K has *u sak frazandān čīgōndān yehabūn amat fot frazand i*. 17 U₃, D, A, Mr₁ om.; M₁ *u*. 18 Mf₂ *kartan*; all except U₄, F₂, B have *stāyīt*; K adds *u kabed stāyīš vabidūnīh*. 19 Mf₂,

om. *hanjamanik* . . . *xavītūnēt kartan*; U₂ here repeats *aēy ēšān nēwak xavītūnēt stāyēt hanjamanik*; D pref. u; M₁ om. 20 M₁ om. 21 D, K add *ih*; A, M₂, Mr₁ add *i*. 22 M₁ °tūnd. 23 A, Mr₁ *vabidūntan*. 24 K adds *i*. 25 U₄, F₂, B add *i*; K *dūšmanān*. 26 K *n m i n i i tār*; A pref. u; M₁ om.; Mr₁ adds *i* and pref. u. 27 U₂, M₂, Mr₂ *aēs*; D adds *i mavan*; K *ahrākīh* for *aēs valā*; A, Mr₁ add *i*; M₁ om. 28 D adds *i ahrav yehvūnēt*; M₁ om. 29 Mf₂, U₁, 2, 3, D, A, M₂, 3, Mr₁, 2 add *ih*; M₁ adds *ih i*. 30 U₁ *dūšmān*; D pref. ǝ. 31 M₁ gives only *aš staūb kartan aēy anđerān rā* for *amat pavan* . . . *yemalēlūnēt*. 32 U₁, A *mavan*. 33 A °ēt. 34 Mf₂ om. b. 35 D °ēt; A, Mr₁ om. 36 U₁, 2 writes *pavan hakanīn* twice; K has *pavan 1 hakanīn pavan hakanīn*. 37 A, Mr₁ add *ih*. 38 Mf₂, U₂, 4, D, K, F₂, B, M₂ *andēr*; Mr₂ reads *andar*; A, Mr₁ *barā andar*. 39 U₁ *hast*; U₄, F₂, B om. 40 Mf₂, U₁, M₁ *čand*; M₂ pref. *čand*. 41 Mf₂, U₁, 4, D, F₂, B, M₁ pref. *ait*; K *ait*. 42 A *mavan*. 43 Mf₂, U₁, 2, M₁ om. 44 U₂, Mr₁ *valāšān*; Mr₂ om. ā. 45 U₁ *aēy*. 46 M₁ om. 47 A adds *i*. 48 K adds *aēy min sak ēšān nēwakān valā frazandān rā rāmišnih yehamtūnāt*.

3. II

1 All except U₄, K, F₂, B, A, Mr₁, 2 pref. u. 2 U₄, F₂, B, M₁ om. *ih*. 3 U₄, F₂, B pref. u; M₁ om. *ih*. 4 So U₂; rest om. 5 Except U₄, F₂, B, M₁ others have °ēt; M₂ *yehamtūnēt*. 6 U₁, K, M₁ om. č. 7 U₄, F₂, B °tākīh; K *Yazat lenā pētāk*. 8 K °āt and adds *lakūm pētāktar yehvūnēt*; M₁ °āt. 9 U₄, F₂, B insert *pavan pētākīh* . . . *sūtīmand* after *ētōn vabidūnyēn*; Mf₂ does the same but has *ēvak* for *pavan*; A om. 10 Mr₁ om. k and adds *i*. 11 A, M₁, Mr₁, 2 om. 12 D *kāmak*. 13 U₁ adds *sūtīmandīh havāēt min karitūnišn lenā pētāk yehvūnāt min zak ān*; K has the same but adds *aēy lakūm* before *sūtīmandīh*; A, Mr₁ om. i; M₁ om. 14 A, Mr₁ *mavan*. 15 So U₄, F₂, B; rest °dūnd. 16 U₁, K add *aēy ētōn vabidūnēt mavan lenā pētāk yehvūnd*. 17 U₁ *lak*; A adds *rā*. 18 Mf₂, U₁, 2, K, M₂, 2 add *i*. 19 U₁, K *mēšak gadā lakūm lenā yehabūnāt* for *mayā yehabūnēt*; D *mas*; M₁ *mēšak mas*; M₂ *mēšak* and adds in the margin *gadā mēšak u gadā lakūm lenā*. 20 Mf₂, U₁, 4, F₂, B om. *ān gadā* . . . *Dāitīk*; U₁ u *zak rāe i*; D, M₁ *sak*; K u *sak rāe u*. 21 U₁ *mas* and om. *aēy* . . . *Dāitīk*; U₂, D pref. *mas*; K *mas*; A om. 22 K, M₁ om. 23 All except D have *Dāitīh*; K adds *rā*.

4. ABAN¹ NYAISH

1Mf₁, 2, 3, U₄, F₂, B, L₂₂ om. the whole Nyaish.

4. O

1 U₂, A, M₂, 2, Mr₁, 2 give the paragraph as follows: *Apān Ardvīsūr Bānūk barā yehamtūnāt*; D, K om. *pavan* . . . *Yazdān*. 2 U₂ om. 3 U₂ om. 4 D om. 5 K om.

4. I

1 U₂, D, K, M₁, Mr₁ om. 2 A *ōhr*. 3 U₁ *Arkdvisūr*; U₂, M₂, Mr₂ *Ardvyūsūr*; U₃ *Ardvisūr*; K *Ardvyūsūr*; A, Mr₁ *Ardvyūsūr*. 4 U₂ om. 5 U₁, 2, D om.

6 U₂, A, M₂, Mr₁, 2 *ahravān*; M₁ *rā*. 7 U₃, 2, D om. 8 U₁ *hamān*; M₂, Mr₁ *karīvisp*. 9 U₂, D om. 10 U₁ om.; M₁ *rā*. 11 D, K om. 12 U₁ *hamān*; K adds *i*. 13 D adds *i*. 14 D adds *ēvakartakih*; M₁ adds *rā*.

4. 2

1 U₁ pref. *ēton* and om. *š*; A om. *š*. 2 U₁ adds *aēy*; D adds *valā i li mavan*; A, M₁, Mr₁ add *val*. 3 U₁, 2, M₂, 2, Mr₂ *Spitmān*. 4 MSS. have *Zaratušt*; D adds *havām*; U₂, M₁ add *rā*. 5 U₁ om. *yezberūnih* . . . *Zaratušt*. 6 U₂ pref. *i*; D pref. *sak*. 7 U₂ *sak Ardvissūr*; D om. 8 D om. 9 D om. 10 M₂, 2 *Spitmān*. 11 MSS. *Zaratušt*; M₂, Mr₂ *Zaratušt*. 12 U₁ *yezberūnam*; D, K, M₁ om. 13 D, M₁ om. 14 D *amat*; K om.; M₁ *mavan*. 15 So D, M₁; U₂ *Ardvissūr*; D adds *i*; K *Ardvyūisūr*; rest *Arkdvisūr*. 16 U₂, A, M₁ *havād*; U₃ *rā*. 17 U₂, A, M₂, Mr₁, 2 om. *š*; U₃ pref. *af-aš* and om. *š*; D pref. *ae*; K *aēy mayā sak anast havāt u šēm i valā Ardvvyūisūr bārāk havāt* for *anastihš* . . . *pavan anastih*. 18 U₃ *denā*; M₁ om. 19 A Mr₁ om. 20 M₁ *ē* - *š*. 21 U₂ *ān*; K *u valā*; M₁ pref. *hanā*. 22 U₁, M₁ add *pavan*; K adds *dukya*; U₃ adds *aēy mām i*. 23 U₁ *°pāy*; U₃ adds *i*; Mr₁ *°pāak*. 24 M₁ *°mūd*. 25 U₁ adds *ae*. 26 D, K, M₁ add *pavan*. 27 U₁, 2, 2, A, M₂, 2, Mr₁, 2 pref. *i*. 28 M₂ one stroke less. 29 Only in U₁; K, M₁ *u*. 30 D adds *kolā* above the line. 31 U₂, 2, M₂, 2, Mr₂ add *i*. 32 D, M₁ om.; K *rā*. 33 K *bēšaz yaxsenunēt*. 34 Only in M₁. 35 U₂, D *Šēdā*. 36 U₂, M₁ *Šēdā*; M₂ *Šēd*. 37 U₂ *Dātāstān*. 38 U₁ *Dēnāk*; all except U₁, D, M₁ add *i*. 39 Only in U₁, D; K *řīgōn*. 40 So in M₂, 2, Mr₁, 2; rest om. 41 D adds *bēn*; M₁ pref. *bēn*. 42 D, M₁ *axv*. 43 All except D, M₁ om. 44 U₁, 2 *aitōmand*; U₂ *°amand*; K adds *aēy bēn denā gētiš pātaxšā Yazīšn kartan*. 45 M₁ om. the gloss. 46 D, K, A om. 47 All except U₂, D om.; K, M₁ *u*. 48 K adds *havād*. 49 M₁ *bēn*. 50 D, M₁ *axv*. 51 All except U₁, D, M₁ om. 52 U₁, 2 *aitōmand*; U₂ *°amand*; K adds *aēy pātaxšā bēn denā gētiš nyāyišn kartan*. 53 M₁ om. the gloss. 54 K *yātakigōwih*. 55 U₁ *°yēn*; D, K *°dūnt*. 56 U₁, 2, D, K, M₁ om. 57 M₁ om. *vē*. 58 U₁ pref. *i*; U₂, D, M₂ pref. *martum*; K *aēy xayā rā drāziš xelkūniyār ahrav for min xvāstak*; M₁ om. *min xvāstak*. 59 A, Mr₁ add *frāxvēnitār ahrav min xvāstak*. 60 U₁, 2, M₁ *u*; D, K om.; A *min*. 61 M₁ om. *vē*. 62 U₁ adds *i*; Mr₁ adds *min*. 63 U₂, 2, A, M₂, Mr₁ *martum*; D adds *i*; K adds *aēy ramak anšūtādān awzūnik vabidūnik ahrav aēy gabrādān ahravān zivišn dēr vabidūnik aēy gabrādān ahravān ramak awzūnik yehabūnik*; M₁ om. 64 U₁, 2, D, K, A om.; U₂, M₁ *u*. 65 M₁ om. *vē*. 66 U₁ adds *i*; K adds *gabrādān ahravān mūlk awzūnik kunandak*; A, M₁ add *min*. 67 M₁ om. 68 U₁ *frāxvēnitār xvāstak for xvāstak frāxvēnitār*; U₂, K, M₁, 2, 2, Mr₂ pref. *u*; A, Mr₁ om. *xvāstak frāxvēnitār*. 69 M₁ om. *vē*. 70 U₂ *martum*; K *aēy gabrādān ahravān rā xvāstak awzūnik jār pavan ēvakartakih for xvāstak huzāšitān*; M₁ om. 71 *huzāšitān*; U₂ adds *aēy ramak i gōspandān*; M₁ om. 72 U₁, D, K om.; U₂, M₁ *u*. 73 M₁ om. *vē*. 74 U₁, Mr₂ add *i*; K adds *aēy Ardvvyūisūr šatr u matā ahrav rā awzūnik u āpātiš vabidūnik*. 75 K, M₁ om. 76 U₂ *ēvakartārih*; K, M₁ om.

4. 3

1 U₁, A, Mr₁, 2 *°vistin*; rest *°vispīn*. 2 U₁, M₂ *ān*; U₂ pref. *ō*. 3 U₁, M₁, 2 om.; K adds *ān*. 4 K *šutdr*. 5 MSS. *yōšdāsih*; U₂, A, M₁, 2, Mr₁, 2 om. *ih*.

6 So U₁, ₂, M₁; rest °bānd. 7 U₁, A, Mr₁ *mavan*; K, M₁ om. 8 U₂ *dakyāsh*; A, Mr₁ *pāk*. 9 U₂ has *yehabūnd* for *u xūp*; M₁ gives *yarsenund* for *u xūp*. 10 Only in U₂. 11 A om. 12 A om. 13 U₁, M₂ add *ae*. 14 U₂, M₂, Mr₂ *rāš*. 15 U₂, D om. 16 A, Mr₁ add *i*. 17 All except D, A, Mr₁ om. 18 U₁ °*vistīn*; rest °*vispīn*. 19 U₂ adds *zamān*. 20 U₁, ₂ om. *ih*. 21 M₁ om. 22 M₁ om. 23 U₂, A, M₂, Mr₁, ₂ om. *ih*. 24 D °*bānd*. 25 U₁, D, A, M₁ *mavan*. 26 K *ditkar* for *bār i tanid*. 27 M₁ om. 28 U₂, K, A, M₂, Mr₁ om. 29 U₁, M₁ *valā*. 30 U₁ °*vistīn*; rest °*vispīn*. 31 U₁ adds *ih*. 32 U₂, M₂, Mr₂ om. *xū*. 33 K adds *pavan rās valā*. 34 K om. the gloss; M₁ gives the gloss as follows: *aēy mavan bēn zamānak zāyīšn frārōn xvārih yehabūnēt pavan rās i valā*. 35 U₁, A *mavan*; U₂ *frazand*. 36 Mr₁ om. *n*. 37 U₂, ₂, D, M₂, ₂, Mr₂ om. 38 U₁ pref. *ae*. 39 U₂, M₂, ₂, Mr₁ om. 40 Only K gives this gloss; K *hamāe*. 41 MS. has *Ardvyūsūr*. 42 U₂ *zak i*; D gives it after *harvisp*; A, Mr₁ om. 43 U₁, ₂, D, K, M₂ °*vispīn*; U₂, A, M₂, Mr₁, ₂ °*vistīn*. 44 U₂, D, M₁, Mr₁ om. 45 M₁ pref. *rās i*. 46 U₂ *u*. 47 M₁ adds *aēy xelkūnd*. 48 Only K gives this gloss.

4. 4

1 U₂, Mr₂ *maš*; U₂ *mastar*; K om. 2 U₁ *u*; A om. 3 U₁, A, M₂, Mr₁ *Arkdvīsūr*; U₂, M₂, Mr₂ *Artldvīsūr*; U₂ *Ardvyūsūr*; K *Ardvyūsūr*. 4 U₁, D, K, M₁ om.; U₂ *mavan*. 5 U₂ adds *frāč raftār*; M₁ om. 6 U₂ om. *š*. 7 K adds *i*. 8 D pref. *pavan*; K *arik*. 9 D adds *i*. 10 So U₂; rest °*lūnēt*; D, K, M₁ *yehamtūnēt*. 11 All except K om. the gloss. 12 K *Ardvyūsūr*. 13 M₁ *mavan zakāe* for *aēy-aš . . . harvisp*. 14 U₂ *ān*; D adds *i*. 15 U₁, ₂, M₁ *havād*. 16 U₂, D, Mr₂ *maših*; U₂ *mastarih*. 17 U₁ adds *harvisp*. 18 U₁ om.; K °*vispīn*. 19 M₁ *madam denā*. 20 M₁ *min*. 21 A *tačēt*. 22 U₂, D, A *havād*; U₂ *havā*; M₁ *ait*. 23 So D; K *Ardvyūsūr*; rest *Arkdvīsūr*; M₁ gives *min zak mayā Ardvīsūr mayā ait* instead of *Ardvīsūr . . . amāvandih frāč tačēt*. 24 K *zakāe*. 25 U₂, D, K, A, Mr₁ add *i*. 26 U₂, ₂, M₂, ₂, Mr₁, ₂ om. 27 U₂, ₂, A, M₂, ₂, Mr₁, ₂ om. 28 U₂ *aēy*; A, Mr₁, ₂ om. 29 U₂, D *Arang*. 30 U₁ *min*. 31 So D; U₂ *Arkdvīsūr*; K *Ardvyūsūr*; rest *Arkdvīsūr*. 32 U₂ *jivāk lūt aēy Arkdvīsūr yūt yekavīmūnēt* instead of *u Ardvīsūr . . . vaxdūnt yekavīmūnēt*. 33 So D; K *Ardvyūsūr*; M₂ *Ardvīsūr*; rest *Arkdvīsūr*. 34 M₂ om. 35 A adds *rōšn*. 36 All except U₁, ₂ om. *ih*; U₂ adds *i banafšā*. 37 K adds *aēy min denā Ardvysūsūr kabed zūhrōmand u drās u frāx^v u mas u mas rūt tačāk ait u Ardvysūsūr min amāvandih nafšā kabed arik tačetak ait*. 38 U₂ pref. *kōf*. 39 U₂ *šēm*. 40 U₂ adds *ait*; M₁ *bēn*. 41 U₁ *ān*; M₁ om. 42 U₁, D, K, M₁, ₂ om. 43 D, M₁ om. 44 K adds *aēy min Hukar i šēm i kōf lāla hast min zak kōf frōt ōptad madam zray i Frax^vkart aēy šēm i damdamyā ait*; M₁ om. *x* and adds *pavan amāvand frāč tačēnd*.

4. 5

1 U₂ adds *aēy barā payvandet*. 2 M₁ om. 3 D, K, M₁ om. 4 M₁ om. *x*. 5 U₂ *tačēt*. 6 U₁, ₂ *zak i*. 7 MSS. °*vispīn*. 8 U₂ om. 9 U₁ adds *i*; M₁ *mayānak zray*. 10 U₂, Mr₂ *āzēt*. 11 U₁ om. the gloss. 12 K *vazlūnēt*; M₁ *sātūnēt*. 13 U₁ *amat ān*; U₂, ₂, A, M₂ add *ān*; M₁ gives *mavan zak Ardvīsūr anast madam zakāe mayā frāč tačēt mavan zak Ardvīsūr madam zak mayā*

frāč rečēt ēvakartakih instead of *mavan* ō . . . *Arđvīsūr anast*. 14 U_1 *sak*; U_2 , A om.; D, K *sak i*. 15 U_3 om. 16 U_3 *rečēt*. 17 U_1 *amat*. 18 U_1 *sak i* om. 19 D *Arkdvīsūr*; K *Arđvyūsūr*; rest *Arkdvīsūr*. 20 K adds *aēy denā min madam jivāk mayā sakāe raft yekavimūnēt sak andak yekavimūnēt min sak mayā denā Arđvyūsūr amar mas aīt u vāzurg*. 21 U_2 , M_1 pref. *u*. 22 U_1 *āpxāh*; U_3 *āpxāyih*; A, Mr_1 *āpxāhāk*; M_1 *mayāhā*. 23 U_1 , *ān*; D, K add *i*. 24 U_3 *m d n n d*; D om. 25 M_3 *xānak*. 26 U_1 *āpxāe*; U_3 *āpxāyih*; M_1 *mayāhā*. 27 D adds *i*. 28 A, Mr_1 om. *š*. 29 U_3 o.n. 30 So M_1 ; D *Arkdvīsūr*; K *Arđvyūsūr*; rest *Arkdvīsūr*. 31 U_2 , M_2 , Mr_2 *hast*. 32 M_3 om. *mavan* . . *yemalelūnēt*. 33 D adds *i*; K, M_1 om. 34 U_3 , K, A, Mr_1 add *i*. 35 D, K, M_1 add *barā sātūnd bēn zray Varkaš yemalelūnēt*. 36 Only K gives this gloss. 37 MS. gives *Arđvyūsūr*. 38 M_1 , *ā*, Mr_1 *katārčā*. 39 M_1 , *ā* *mavan*. 40 M_1 adds *ēvak var u*. 41 U_2 , M_1 , *ā*, Mr_2 *katārčā*. 42 K o.n.; M_1 *katārčā*. 43 U_1 *āpxāhan*; U_3 , D, K, M_3 *āpxāhān*; M_1 *mayāhā*. 44 U_1 om.; M_1 gives *ēvak mayā čīgōn i mas aīt mavan huasp savūr gabrā vad 40 yēm bēn valā min 4 kostak rehatūntak a š a a d n bārīh bēn min barā sātūnd mavan asp barā sāti. 41 aēy barā tag min kōstak kolā hamāe kōstak barā tag u a r k f ō g v i lā yehamtūnd aēy kanārak yehamtūnd*; instead of *aēy dōi . . . min kōstak*. 45 So U_3 , D, K, M_3 ; rest om. 46 A, Mr_1 om. 47 U_1 , *ā* *amat*; M_3 *madam*. 48 U_1 , *ān*; K om.; M_3 adds *i*. 49 U_3 adds *i*. 50 U_2 , A, M_3 , Mr_2 *yedrūnišn*. 51 K adds *sak*. 52 So U_3 , D, A, Mr_1 ; rest *kōstī*. 53 U_2 , M_3 , Mr_2 *hast*; U_3 om. 54 U_3 , *ā* *hamā*; rest *hamāe*. 55 So U_3 , D, A, Mr_1 ; rest *kōst*. 56 U_3 adds *aēy barā dōi harkīz ō dōi lā yehamtūnd aēy kanārak lā yehamtūnd*; K one stroke less and adds *čīgōn mavan bēn sak var u āpxāhak gabrā madam tēš raftār sūsyā u a v a r yehvūntāk min ēvak kōstak ayōw čahār kōstak barā rehatūnūnd sak a v a r vad 40 yēm xūp barā rehatūnūnd vad kōstak valā min saxtīh barā yehamtūnd*.

4. 6

1 U_1 *sak*; M_1 gives the sentence as follows: *min sak mayāhā ēvak mayā li yehamtūnēt madam valā harvisp haft kišvar samik*. 2 U_3 *mayā*. 3 U_3 , D, K *āpxāyih*; A *āpxāhākān*; M_3 *āpxāih*; Mr_1 *āpxāhakān*. 4 U_3 *ā* in Av. character; A, Mr_1 , *ā* om. 5 M_3 *ōtūnd*. 6 U_3 , M_1 om. *aēy tarīh*. 7 K *valā*. 8 U_1 *ovist*. 9 U_1 adds *mavan* 7; U_3 adds *samik*; K adds *aēy sak li ēvak mayā pavān āpxāhāk yehamtūnēt bahār i xavīt andar haft kišvar samik*. 10 U_1 om.; M_1 gives the sentence as follows: *sak min mayāān ēvak mayā li bēn hāmīn u zamastān ēvatāk ō ham yedrūnyēn aēy yehamtūnēt*. 11 K om. 12 U_3 *āpān*; Mr_1 , *ā a n ā n*. 13 U_2 , M_2 , Mr_1 , *ā* om. 14 U_3 *xāhīh*. 15 A, Mr_1 *mavan*. 16 U_2 , A, Mr_1 , *ā* *ōtūm*. 17 M_2 om. 18 U_1 , K, M_2 , *ā*, Mr_1 , *ā* *hāmīn*. 19 U_2 , M_2 , Mr_1 , *ā* *samīstān*; K adds *aēy tarāk andar hāmīn u zamastān yehamtūnēt*. 20 U_1 *sak sak i*; U_3 *sak i*. 21 U_1 , *ā*, M_3 pref. *gušnān*; D adds *gušnān*; K pref. *gušn*; M_1 *mayāān*. 22 MSS. *yōšdāsrīnēt*. 23 U_3 adds *ih*; A, Mr_1 *pāk*. 24 M_1 *ōnūnd*. 25 U_1 repeats *sak*; M_1 om. 26 A, M_1 , Mr_1 om. 27 M_1 *šusr i gušnān* for *gušnān šusr*. 28 U_3 adds *rā*. 29 U_1 *sak sak i*; M_1 *u*; Mr_1 *ān*. 30 A adds *i*. 31 U_3 adds *rā*. 32 U_1 repeats *sak*; U_3 *ān*; K *gušn*; M_1 om. 33 U_2 , A, M_2 , *ā*, Mr_1 , *ā* add *ō*; U_3 om.; M_1 *u*. 34 A adds *i*. 35 U_3 , M_1 add *rā*; K adds *aēy sak li mayā dakyā vabidūnd aēy anast yaxsenunēt šusr i gušn martumān u gawr nišādn pēm nišādn rā*.

4. 7

1 U₃, D, K, M₃ pref. *mavan*; A pref. *ān mavan*. 2 U₁ *barā jīvāk i for ān li*; K *zak*; A, Mr₁, 2 om.; M₁ *denā*. 3 U₁ om. 4 U₁ om. 5 U₁, A, Mr₁, 2 om. *tar*; K pref. *madam*; M₁ pref. *min*. 6 U₁ om. 7 U₁, M₁ om. 8 U₁ *burdaham* in Pers. characters; M₁ *yāitūnam*. 9 From here up to the end of the paragraph U₁ gives the Persian version in the text and the Phl. version in the margin; U₂ gives the sentence as follows: *zak Ardvīsūr buland xānak frāxvētār vis frāxvētār zand frāxvētār matā frāxvētār aīt*. 10 K om. 11 So U₁, 3, K, M₁; rest om. 12 U₁ *ān*. 13 U₁, D, K, M₁ om. 14 U₂, K *viš*. 15 D adds *i*. 16 U₂, 3, D, K, M₂, 3, Mr₂ *ān*. 17 All except U₁, D, A, Mr₁ om. 18 U₁, A, M₂, 3, Mr₁, 2 om.; K *u*. 19 U₂, 3, D, K, M₂, 3, Mr₂ *ān*. 20 All except A, Mr₁ om.

4. 8

1 U₁ pref. *mavan min zak*; D pref. *mavan*; K pref. *zak*; M₂ *stāyišn*. 2 U₂ *zak i*. 3 So K, M₁; D *Arkdvīsūr*; rest *Arkdvīsūr*; K adds *aēy pātaxšā kartan stāyiš Ardvīsūr havād*. 4 U₃, K, M₁ pref. *u*. 5 U₂ *zak i*. 6 So K, M₁; D *Arkdvīsūr*; rest *Arkdvīsūr*. 7 All except U₃, K, M₁ om. 8 U₂ *Ahunar*; U₃ pref. *min*. 9 U₂ *stūdan* for *sraōmand*. 10 K adds *aēy min Ahunvar āškārak guftan stāyiš kartan pātaxšā aīt*. 11 U₂ *zak i*. 12 So K, M₁; K *Arkdvīsūr* and adds *aīt*; D *Arkdvīsūr*; rest *Arkdvīsūr*. 13 Only in M₁. 14 U₃ pref. *min buland*. 15 U₁, 3 om. 16 U₂ *hugōwišn*. 17 U₂ om.; A, Mr₁ *āwāyišn*. 18 U₂ *aīt*; K adds *aēy milayā ahravīh guftan āwāyišnihōmand*. 19 U₂ om. 20 U₂, *u*. 21 U₁, 3, M₂, 3, Mr₁, 2 *Arkdvīsūr*; U₃ om.; D *Arkdvīsūr*. 22 Only in K, M₁. 23 K, A, Mr₁ om.; M₁ *šapīr*. 24 So K, A, M₁; U₃ om.; D *Arkdvīsūr*; rest *Arkdvīsūr*. 25 M₁ om. 26 MSS. have *yōšdār*; M₃ adds *vabidūnd havād ān li Arkdvīsūr*. 27 U₁, D, K, A, M₁, 3 *barā*; U₂ gives the following for *bun srao . . . vabidūnik rā: kart rā u kolā mavan Avastān denā Ardvīsūr stāyišn u nyāyišn vabidūnd valā rā levatā gōwišn Gāsān barā yemalelūnēt*. 28 U₂, Mr₂ *Gāšnān*. 29 D pref. *ān*. 30 K *stāyiš*. 31 K adds *kolā aēš mayā Ardvīsūr dakyā šapīr rā stāyišn kunand u yezbexūnd*. 32 A om.; Mr₁, 2 *ān*. 33 M₁ *mavan*. 34 U₂, M₂, Mr₁, 2 *Gāsišn*. 35 U₁ adds *i*. 36 U₂ om. *ō*; U₃ adds *i*. 37 U₂ om. 38 U₁, 3, D, M₁ om. 39 U₂ *kartak hast*. 40 U₂ *°tūnd*. 41 U₂ gives the sentence as follows: *barā yehabūnd li Arkdvīsūr kāmāk karjādā rā*. 42 U₂, A, M₁, 3, Mr₁, 2 *°būnt*. 43 K, M₁ om. 44 U₁, 3, A, M₂, 3, Mr₁, 2 *Arkdvīsūr*; D *Arkdvīsūr*; M₁ om. 45 K om. 46 K *rabmā*; M₁ om. 47 K pref. *u*; M₁ om. 48 K *ayāwārīh i valā yehamtūnēt* for *yehamtūnēt ayāwārīh*. 49 D om. *iš*; M₁ om.

4. 9

1 U₂, M₁, Mr₁ om. 2 U₂, D om. 3 M₁ adds *i*. 4 U₂ om. 5 So K, M₁; D *Arkdvīsūr*; rest *Arkdvīsūr*. 6a U₂ *valā rā izam* for *aēy-am . . . ayāwār*. 6 So U₂, K, M₁; D *Arkdvīsūr*; rest *Arkdvīsūr*. 7 Only in K, M₁. 8 U₁, M₁, 3 om.; U₂ *valā*; A *valā i*; M₂ adds *valā*. 9 MSS. *nigōhšīšn*; K om. *gō*. 10 U₂ pref. *bēn*. 11 U₂ *min*. 12 U₂, 3, A, M₂, 3, Mr₁, 2 add *i*. 13 U₂ om.; K *zak*. 14 U₂ *barā zak i*; M₁ *sak*. 15 U₂ om.; A, Mr₁ *kartak*. 16 U₃, M₁ om. 17 U₂ *dar*. 18 U₁ om. 19 U₂ *barā hemmunišn lenā rā*; K pref. *lenā min*; M₁ *xāhišn*.

20 *M*₁ *pavanat*. 21 Only in *U*₁. 22 *U*₁ *nēwak*; *K* pref. *lenā* and adds *nēwak*. 23 MSS. give **xūnih*; *A* one stroke less. 24 *U*₁ om. the remaining sentence; *K*, *M*₁ *Arkdvisūr*; *D* *Arkdvisūr*; rest *Arkdvisūr*. 25 *U*₁ adds *ahrav*. 26 *U*₁ *barā*. 27 *U*₁, *s*, *A*, *M*₂, *Mr*₁, *z* *sōr*. 28 So *K*, *M*₁; *D* *Arkdvisūr*; rest *Arkdvisūr*. 29 *U*₁ adds *ahrav*. 30 *U*₁ *ahrākih rat*. 31 *U*₂ om.; *A*, *Mr*₁ *izam*.

5. ATASH¹ NYAISH

1 *Mf*₁, *U*₁, *F*₂, *B* om. the whole *Ny*.

5. O

1 All except *U*₁, *s*, *D*, *K* om. the paragraph. 2 *U*₁ om. *Öhrmazd . . . rōšnīh*. 3 *U*₁ om. one stroke; *K* pref. *i*. 4 *U*₁ *gurz gadā awzdyūt* for *buzurgīh u rōšnīh*. 5 *U*₁ *Atrš*; *D*, *K* *Ātahš*. 6 *U*₁ *Varāhrām*. 7 *U*₁ *farā* for *vasurg . . . yehvūnāt*; *U*₁ *buzurg*. 8 *U*₁ adds *ih*.

5. I

1 *Mf*₂, *M*₁ give the first three paragraphs at the end of the *Nyaish*; *L*₁₂ om. paragraphs 1-6. 2 *Mf*₁, *M*₁ om.; *Mf*₂ adds *sak*. 3 *Mf*₁ has *rēštārīh* written above the line; *Mf*₂, *K* *rēštār*; *U*₁ extra *ē* after *rē*. 4 *Mf*₁ written upturned, and pref. *aēγ*. 5 Only in *U*₂, *s*, *A*, *M*₁, *z*, *Mr*₁, *z*; *Mf*₂ *u*. 6 *D*, *K*, *M*₁ om. 7 *U*₁ adds *vabidūn*; *K* adds *ae Öhrmazd li min Ahrman bēštār bōjāe vabidūn u li bulandīh yehamtūnānd*. 8 *Mf*₂ om. 9 *Mf*₁, *U*₁, *K*, *M*₁, *s* *tōhišn*; *U*₂ **īnišn*; *A*, *Mr*₁ add *i*. 10 *U*₁, *A*, *Mr*₁ **būn*; *M*₁ **būnd*. 11 *M*, *t* in *Av*. characters. 12 *U*₁, *D*, *K*, *A*, *M*₁, *Mr*₁ *havām*; *M*₂ *havānim*. 13 *D*, *K* give *sak barā li yehabūnāe for pavan sak dahišn*. 14 *Mf*₂, *U*₂ om.; *M*₁ adds *li*. 15 *Mf*₂ *aēγ*. 16 *A*, *M*₁, *Mr*₁ add *i*. 17 *Mf*₂ adds *aš*. 18 *Mf*₂ *i*. 19 *M*₁ *val*. 20 *Mf*₁, *U*₁, *K*, *M*₁ om. 21 *U*₁ adds *al*; *K* adds *i*. 22 *Mf*₂, *U*₂, *M*₁ *havād*; *U*₁ *yehvūnāt*; *K* adds *aēγ ahrākih čīr u amāvand aīt madam staxmak Ahraman*. 23 *Mf*₁, *U*₁, *D*, *K*, *M*₁, *z*, *Mr*₁ om. 24 *K* adds *min nēwak u dakyā mēnišnīh ōstawār yehvūnam*. *M*₁ om. *ih*; *Mr*₁ *t* for *d*.

5. 2

1 *M*₁ *mavan*. 2 *Mf*₂ adds *i*. 3 *Mf*₁ *čāšān mavan*; *Mf*₂ *čāšēnd*; *U*₂ *čāšand*; *U*₁ *čāšān*; *A* *čāšišn i*; *Mr*₁ strikes out *čāšišn* and gives *čāšānd*. 4 *D* *barā*. 5 *Mf*₂, *U*₁, *z*, *M*₂, *s*, *Mr*₂ om. *y*; *A* *apāyet*. 6 *U*₁ adds *ih*. 7 *U*₁ *barā*. 8 *Mf*₁, *U*₂, *A*, *M*₂, *Mr*₁, *z* **yēn*; *U*₁ *vabidūn*; *D* *vabidūnqnd* and adds *pavan sak Vahuman sardārīh*; *M*₁ *vabidūnqnd*. 9 *K* **būndē*. 10 *M*₁ has *sak pavan* for *ō li*. 11 *U*₁, *Mr*₁ *muzd*. 12 *A*, *M*₁ om. 13 *U*₁ *mavan*. 14 *U*₁ om. 15 *Mf*₁, *M*₁ om. 16 *K* *lak*. 17 *Mf*₂ om. *barā pavan . . . Dāstīstān i Lakūm*; *U*₁ om. 18 *K*, *M*₁ om. 19 So *A*, *M*₁, *Mr*₁; *Mf*₁, *U*₁, *s*, *D*, *K* om.; rest *u*. 20 *U*₁, *K*, *A*, *M*₁, *Mr*₁ om. 21 *K* *lak*. 22 *U*₂ pref. *pavan*. 23 *U*₁ **nēt*; *K* **vūnd*; *M*₁ om. 24 *K* pref. *sak*. 25 *K* **būndē*; *M*₁ **būnd*. 26 *Mf*₂ adds *i*; *U*₁, *K* om.; *A*, *Mr*₁ *pavan sak* for *sak pavan*; *M*₁ has *sak sardārīh mavan madam framānbartārān šāpīr mēnišn hāvištān pātāxšāh yehabūnd*. 27 *U*₁ *patūkīh*. 28 *U*₁ *ae*; *D*, *K* om. 29 *U*₁ om. 30 *Mf*₁, *U*₂, *M*₁ add *pavan*. 31 *Mf*₂ *hum*. 32 *U*₁, *M*₁ **kās*; *K* **kās*. 33 *Mf*₁ *h i āvešt*; *U*₁ *hāvištān*; *U*₁ has *aēγ šāpīr mēnišnīh aīt hāvištān*. 34 *D*, *K* add

rāyōmand; D *rāyōmand*. 5 K om. 6 K adds *rā*. 7 Only D, K give this gloss. 8 U₁, 2, K, M₂, 2, Mr₂ om. 9 Mf₁ adds *č*. 10 Only in Mf₁, D. 11 K adds *rā*. 12 Mf₁ om. the gloss; only D, K give this sentence; D pref. *az digar kitāb* in Pers. characters and repeats *Atahš i Ōhrmazd berā rā u Rēvand Gar . . . Kyān gadā Ōhrmazd dāt rā*. 13 MS. has *Atahš*. 14 U₁, 2, 3, A, M₂, 2, Mr₁, 2, give the gloss with slight variations, as follows: *af-aš kār vāstryōših u vāstryōših hanā aēy vāstryōš pavan apar šatr tōxšatar varzišnihtar u šost jāmaktar havād pavan rās valā zak mavan levatā Vištāsp pathkāt valā yehvūnt*; D gives two renderings, in addition to the rendering given in the text it gives also the variant rendering given above. 15 K om. *ā*. 16 MSS. *Atahš*. 17 K om. 18 MSS. *Atahš*. 19 U₁, 2, D, M₂ om.; K om. *dēnā pētāk . . . druž laxvār dāstan*. 20 U₂ om. 21 So D; rest *kolā*. 22 Mr₁ *hast*. 23 U₁, D, M₂ give the rest thus: *āšnāk af-ašān artēštārīh druž mēnūk zatan af-ašān vāstryōših pīhn sāxtan āšnān artēštārīh āšnāk af-ašān āsrōnīh yašt kartan af-ašān vāstryōših zēn awzār sāxtan ārāstan vāstryōših vāstryōšān āšnāk af-ašān āsrōn visp yašt kartan af-ašān artēštārīh Dēvīk u druž laxvār dāstan*; U₂ has the same from *āšnāk* to *pīhn sāxtan*. 24 A, Mr₁ pref. *u*. 25 A, Mr₁ *u vāstryōšan*; M₂ om. *y*. 26 U₂ has *u artēštārān af-ašān artēštārīh āšnāk af-ašān vāstryōših zēn awzār sāxtan u ārāstan af-ašān artēštār Šēdā u druž laxvār dāstan*. Kyān gadā Ōhrmazd dāt rā instead of *āšnāk āsrōnān . . . druž laxvār dāstan*. 27 A pref. *u*; M₂ om. *ān*. 28 U₂ *ān*. 29 A *yašn*. 30 M₂ om. *y*. 31 A, Mr₁ pref. *u*. 32 A, Mr₁ add *rā*; M₂ om. *r*. 33 Mf₁ om. the sentence. 34 Only in D. 35 U₂ adds *rā*; K adds *rā namāz kunam*. 36 MSS. have *Atahš*; Mf₁ om. *Ataš . . . pur bēšazēnītar*; D om.; K *Ātr*. 37 All except U₂, D add *ih*; K adds further *aēy vātēštārān awzūnik kunīk*. 38 K, A, Mr₁ pref. *u*. 39 Mf₁, K om. the gloss. 40 U₂ repeat *art*. 41 Only in D. 42 U₂, A, Mr₁ om. *ih*. 43 U₁ *gadāiōmandih*. 44 D om. 45 U₂, M₂, 2, Mr₂ *bēšazātārīh*; U₂ om. *nī*. 46 M₂ *mēnūkīh*. 47 Mr₁ *ahokēnišn*. 48 U₁ *hast*. 49 MSS. have *Atahš*; U₂, Mr₂ om. 50 Only in D, A, Mr₁. 51 U₁, D, M₂ add *e*; U₂, Mr₁ *dārae*; A, M₂, Mr₂ *dārāe*. 52 MSS. *Atahš*. 53 Only in D. 54 K adds *rā namāz*. 55 Mf₁ *°vistīn*; rest *°vispīn*. 56 All except U₂ have *ātahšān*; K adds *namāz*. 57 Mf₁ *xvatāe*; U₁, D, K, M₂ *xvatāyih*. 58 Mf₁ pref. *mavan* and adds *ōmand*. 59 Mf₁, U₂, M₂, Mr₂ om. *y*; A om. *č*. 60 Mf₁ om. the gloss; A *aš*. 61 D, M₂ *xvatāe*; A, Mr₁ *xvatāih i*. 62 U₂, A, M₂, Mr₁, 2 om. 63 U₂, 2, D, M₂, 2, Mr₁, 2 *xvatāyān*; K, A *xvatāān*. 64 A, Mr₁ *u dūt*. 65 U₂ *āsātān*. 66 U₂, Mr₁ pref. *u*; A om. 67 U₂ *apāt*. 68 U₁ om. *ih*; U₂ *srāyišnān*; M₂ *srāyišnih*. 69 K *rāyōmand*. 70 Only in D. 71 U₂ om. *k*. 72 U₂ *min*. 73 A, Mr₁ add *i*. 74 All except K om. the rest. 75 MS. has *pātaxšān*. 76 MS. has *Atahš*.

5. 7

1 D adds *kunam*. 2 L₁₂ om. 3 D adds *kunam*; M₁ *nyāiš* and adds *vabidūnam*. 4 Mf₁, U₁, 2, D, K, L₁₂, M₁, 2 om. *sohr a i n m a e*. 5 Only in M₁. 6 M₁ om. 7 Only in Mf₁, U₂, M₂. 8 Mf₁ *pāhrēs*. 9 U₂ om. *ih* and adds *hanā pāhrēs*; A, M₂, Mr₁, 2 add *hanā pāhrēs*. 10 Mf₁, M₂ add *ih*. 11 Mf₁, U₁, 2, D, K, L₁₂, M₁, 2 om. 12 Mf₂ *āfrinīnam*. 13 Mf₂ *val i*; U₂ om. 14 MSS. have *Atahš*. 15 Only in U₂, M₂. 16 Mf₁ *išnāk*. 17 Mf₂, U₂, K, L₁₂, M₂, 2 om. 18 L₁₂,

*M*₁ *nyāyīšn*. 19 *U*₂ repeats *ō*. 20 *Mf*₁, *D*, *K*, *A* pref. *u*; *M*₂ om. *nīh*. 21 Only *U*₂, *A*, *M*₁, *Mr*₁; *M*₁ adds *mavan*. 22 *U*₂, *A*, *Mr*₁ add *i*. 23 *Mf*₁, *U*, *yehabūntan*; *D* adds over the line *aēy bōi basīm*; *L*₁₂, *M*₂, *U*, *dāt*; *M*₁ *basīm yehabūntan*. 24 Only in *M*₁. 25 *Mf*₁ *āpātākih*; *Mf*₂ *u āpāih*; *U*, *hanā āpātānik*. 26 *M*₁ om. 27 *U*₁, *M*₂ *ḡānākih*; *D* *āpātānik*; *A*, *Mr*₁ pref. *hanā*; *M*₁ *hanā mavan*. 28 *K*, *L*₁₂ om.; *M*₁ *vabidūntan*. 29 So *U*₁, *U*₂, *A*, *M*₁, *Mr*₁. 30 *Mf*₁ adds *ih*; *Mf*₂ adds *ih yātakgowih kartan ayāwārīh*. 31 *U*₂ pref. *hanā*; *A*, *Mr*₁ *hanā*; *M*₁ *hanā mavan*. 32 So *Mf*₁, *U*, *M*₁; *U*₁, *U*₂, *hamā*; *A*, *Mr*₁ om.; rest *hamāe*. 33 *U*₂, *M*₂, *Mr*₂ *rāš*; *A* om. 34 *U*₁ om. *ih*; *U*₂, *M*₁ pref. *i*; *A*, *Mr*₁ om. 35 *Mf*₂, *A*, *Mr*₁ om. 36 *D* adds on the margin *Atahš*; *K*, *A*, *Mr*₂ om. *k*. 37 *Mf*₂ adds *ayāwārīh*. 38 *K* *yastīnīmand*; *M*₂ *nīnmand*. 39 *Mf*₂ om. 40 *Mf*₂, *U*, *D*, *M*₁ pref. *u*; *U*₂, *M*₂, *Mr*₁, *U* pref. *u* and add *havāe*. *A* pref. *u* om. *ōmand* and adds *havāe*. 41 *M*₁ pref. *aēy*. 42 *Mf*₂ adds *u nyāyīšn*; *M*₁ *havāe*. 43 *Mf*₂ pref. *nyāyīšn ae*; *U*₂, *A*, *Mr*₁ pref. *u* and add *yehvūndē*; *U*₂, *D*, *M*₁ pref. *u*; *M*₂ adds *havāe yastīnīmand yehvūndē nyāyīšn-ōmand yehvūndē*; *Mr*₂ adds *yehvūndē*. 44 *Mf*₂, *D*, *K*, *M*₁ om. 45 *Mf*₂, *U*, *martumān*; *U*, *āpātānik i martumān*. 46 *Mf*₂ *p* for *k*. 47 *U*₂ om. *y*; *K* *sātyīšn*. 48 *Mf*₁, *M*₁, *Mr*₁ pref. *u*; *Mf*₂ om.; *U*₂, *M*₂, *Mr*₂ *ēvak-č*. 49 *Mf*₂ om. 50 *Mf*₁ adds *yehvūnāt mavan*. 51 *Mf*₁ *lak*; *A* adds *i*. 52 *U*₁ adds *nēwak yehvūnāt*; all except *Mf*₂ add *valā gabrā nēwak yehvūnāt*. 53 *M*₂ *min*. 54 *M*₁ om. 55 *U*₂ in Av. characters. 56 *Mf*₂ *izēt*; *U*₁, *D*, *K*, *L*₁₂ *izae*; *U*, *ṛxūnd*; *A*, *M*₂, *Mr*₁, *U* *ṛxūnāt*; *M*₁ *izī*. 57 *Mf*₁, *U*, *asman*. 58 *U*₂, *M*₁ pref. *u*. 59 *U*₂, *M*₁ pref. *u*. 60 *U*₂ pref. *u*; *M*₁ pref. *aēy*. 61 *M*₁ gives the gloss after *Hāvan yadā*. 62 *Mf*₂ *paivāsī*; *U*₁, *U*₂, *D*, *K*, *A*, *Mr*₁ *paivāsī*; *U*₂, *Mr*₂ *pāvāsī*; *L*₁₂, *M*₂, *U* *pāvāsī*. 63 *A* one stroke less. 64 *Mf*₁ om. *n*; *U*, *kolā alātak yastīn vabidūnd*; *D* adds on the margin *kolā mavan ō lak yezbezūnd sak gabrā nēwak yehvūnāt*.

5. 8

1 *U*₂ *asman*. 2 *U*₂ *ṛvūnāt*; *M*₁ *ṛvūnd*. 3 *Mf*₁, *M*₁ pref. *u*; 4 *K* *bōik*. 5 *U*, *ṛvūnāt*; *M*₁ *ṛvūnd*. 6 *Mf*₁, *M*₁ pref. *u*. 7 *Mf*₁, *U*₁, *U*₂, *K*, *Mr*₁ *pišn*. 8 *Mf*₂ om.; *U*, *ṛvūnāt*; *M*₁ *ṛvūnd*. 9 *Mf*₁, *M*₁ pref. *u*; *Mf*₂ adds *i*. 10 *Mf*₁ *apasišn*; *Mf*₂ *pēšn*. 11 *U*, *ṛvūnāt* and adds *aēy puštīh yehvūnāt*; *M*₁ *ṛvūnd*. 12 *U*, *M*₁, *U* *ṛvūnāt*. 13 *U*₁, *U*₂, *D*, *L*₁₂, *M*₁, *U* *ṛvūnāt*. 14 *Mf*₁, *U*₂, *K*, *L*₁₂, *A*, *M*₁, *U*, *Mr*₁, *U* pref. *u*; all except *U*, *K*, *M*₁ have *dāhmān*. 15 *U*, *sardār*. 16 *Mf*₂ adds *mā yehvūnēt amat ṛvūnāt sardār rā dāhm sardār*; *U*, *ṛvūnāt*; *U*, *āt* and adds *aēy gušn gabrān yehvūnēt aēy nēwak gabrā yehvūnāt mavan valā rāe Yazīšn vabidūnd*; *D*, *L*₁₂, *M*₁ *ṛvūnāt*; *M*₂ adds *madam yehvūnēt mavan ṛvūnāt sardār rā dāhmān sardār*. 17 MSS. have *Atahš*; *U*, *M*₁ pref. *ae*; *D* adds *i*.

5. 9

1 MSS. have *sōčāk*. 2 *Mf*₂, *U*, *ṛvūnāt*; *M*₁ *ṛvūnd*. 3 *M*₁ pref. *u*. 4 *Mf*₁ *sōč*; rest *sōčāk*. 5 *U*, *ṛvūnāt*; *M*₁ *ṛvūnd*. 6 *Mf*₂ adds *aēy hamāe ēton yehvūnāt*. 7 *M*₁ pref. *u*. 8 *U*, *ṛvūnāt*; *M*₁ *ṛvūnd*. 9 *Mf*₂ *denm*. 10 *Mf*₁, *M*₁ pref. *u*; *Mf*₂ *vaxšāk*; *U*, *vaxšāk*. 11 *Mf*₂ om.; *U*, *ṛvūnāt* and adds *aēy puštīh yehvūnāt*; *M*₁ *ṛvūnd*. 12 *Mf*₂, *M*₁ *denm*. 13 All except *Mf*₁, *U*₁, *U*₂, *D*, *K*, *L*₁₂, *M*₁ add *aēy-at awzūn yehvūnāt*. 14 *Mf*₂, *U*₁, *D*, *K*, *M*₁, *U* om. *aēy* . . . *yehvūndē*.

15 U₂, A, M₂, Mr₁, ₂ *hamāk*. 16 Mf₂ *val*; U₁ *hanā*; U₂ *at*. 17 U₂ om. 18 U₂, A, M₁ om. 19 Mf₁ *dērag*; Mf₂ *derag*. 20 Mf₂ *pref. madam i*; U₂, M₁, ₂, Mr₁, ₂ *pref. madam*; K adds on the margin: *amat val awzār šapīr awzār šapīr hanā aēy awzār Yazīšn Fraškart vabidūnēt aēy vad Ristāxēs denā mān rōšn yehvūnde*. 21 Mf₁, U₂, D, K, L₁₂, A, M₁, Mr₁ om.; U₁ *i*; M₂ *mā*. 22 Mf₁, U₁, ₂, D, K, L₁₂, M₁ om. 23 K, L₁₂, M₁ om. 24 Mf₂, U₁, K, L₁₂, M₁ om.; U₂ adds *madam*; D *madam*. 25 M₁ om. 26 Mf₁, ₂, U₁, M₁ om. 27 Mf₂ om. and adds *bēn 57 šant*; U₂ *kardārīh* and adds *bēn 57 šant*; D gives the sentence thus: *amat val levatā awzār šapīr Fraškart vabidūnēt aēy vad Ristāxēs bēn denā mān rōšn yehvūnde*; A, M₂, ₂, Mr₁, ₂ add *bēn 57 šant*. 28 Mf₂ om. the sentence; L₁₂ om.; M₁ *mavan val awzār šapīr Fraškart vabidūnik for vad . . . šapīr*. 29 U₁ *zak i*. 30 Mf₁, L₁₂ om. *kart*. 31 U₂, A, Mr₁, ₂ om. 32 U₂ adds *rōšn yehvūndāt*.

5. 10

1 Mf₁ *°būn*; Mf₂ *yehvūn*; U₂, A, M₂, Mr₁, ₂ *°būnēt*; M₁ *°būnd*. 2 MSS. have *Atahš*. 3 Only in Mf₁, U₂. 4 Mf₂ *berā Ōhrmasd for Ōhrmasd berā*. 5 K adds *i*. 6 K, L₁₂, M₂, ₂, Mr₂ add *i*. 7 Mf₂, M₁ *pref. u*. 8 All except U₁, D, L₁₂ om. *ih*; U₂ om. *nih*. 9 Mf₂, M₁ *pref. u*. 10 So U₁, ₂, D; Mf₁, A, M₁, Mr₁ *sāyīšn*; Mf₂ *sāīšn*; rest *sāīšnih*. 11 D, A, M₁, Mr₁ *pref. u*. 12 U₂, K, L₁₂, M₂, ₂, Mr₂ add *i*. 13 Mf₂ om.; M₁ *pref. u*. 14 Mf₂ om.; all except U₁, D om. *ih*. 15 Mf₂, M₁ *pref. u*. 16 So U₂; Mf₁, U₁, D, A, M₁, Mr₁ *sāyīšn*; rest *sāīšn*. 17 MSS. give the word in Av. characters. 18 Mf₁, U₁ *v* for *a*. 19 Mf₁, ₂ om.; A, Mr₁ *mavan*; M₁ om. *amat . . . kabed yehabūn*. 20 Mf₁ om. *f*; U₁, K, L₁₂ *mān*. 21 D *kabed*. 22 So U₂, K, L₁₂, M₂; Mf₁, ₂ *yehabūn*; U₁ *yehvūnde*; U₂, D, A, M₂, Mr₁, ₂ *°būndāt*. 23 U₁, K, L₁₂ *mān*; D om. *af-mān . . . yehabūn*. 24 Mf₁, ₂, U₁, ₂, K, L₁₂, M₂ om. 25 Mf₁ *°būnd*; U₁ *yehvūnde*; U₂, L₁₂ *°būnde*. 26 U₂ *pref. mas*; M₁ *frāzānikih*. 27 Mf₂ *i*. 28 Mf₂, M₁ have *mandavam nēwak xavītūnam* for *i kār . . . xavītūnam*; U₂ om. and has *mēnāk nēwak*; A, M₂, ₂, Mr₂ add *mandavam i nēwak*. 29 Only in A; all except U₂, ₂, D, A, Mr₁, ₂ have *u*. 30 Mf₁ *dātistān*; U₂, ₂, K om. *k*; A *ā* in Av. characters. 31 U₂, M₂ *°tūnēm*; A, Mr₁ one stroke less. 32 U₁ *awsūnikhā*; U₂, K, L₁₂, A, M₂, ₂, Mr₁ *pref. u*; U₂ *pref. u* and om. *ih*; D *awsūnikh*. 33 M₁ om. 34 All except Mf₂, U₂, D, M₁, ₂, Mr₁, ₂ *pref. i*. 35 Mf₁, L₁₂, A, M₂, Mr₂ *°tūnam*. 36 Mf₂ *pref. u*. 37 Mf₂ *vad-am* for *vad mān*. 38 Mf₂ *hizvūnikh*; D *h* in Av. character. 39 So A; all except U₁, ₂, ₂, D, M₁, Mr₁ have *u*. 40 Mf₁, U₂, L₁₂, M₁, ₂, ₂, Mr₂ om. *k*; Mf₂ *dāsiān*. 41 U₁ om. *ē*. 42 Mf₂ om.; U₂ *°vūnēt*. 43 Mf₂ om. *v*; U₂ *pref. u*. 44 Mf₂ *vad-am* for *vad mān*. 45 U₂ *°vūnēt*. 46 U₂, A *pref. u*. 47 Mf₁ om. 48 Mf₂ *vad-am* for *vad mān*. 49 Mf₂ adds *aēy vad-am uš*. 50 Mf₁, U₁, ₂, D, K, L₁₂, M₁ om. *pavan . . . fraxv yehvūndāt*; M₂ gives *pavan . . . fraxv yehvūndāt* after *gās yehvūndāt*. 51 All except A, Mr₁, ₂ om. *kār . . . fraxv yehvūndāt*; U₂ has *Dēnā fraxv*. 52 Mf₂ *u*; U₂, M₂, ₂, Mr₁, ₂ om. 53 Mf₂, U₂ om. *k*. 54 A *frēh*. 55 Mf₂ *vidnā* and adds *fraxv*; M₂ *gāš*. 56 U₂ *°vūnēt*; M₂ adds *pavan kār fraxv yehvūndāt*. 57 Mf₁ om. *xrat āxar . . . šāyet yedrūntan*; U₂, A, M₂, ₂, Mr₁, ₂ give the same after *ō kār yāityand*; U₂ *pref. u*; A, Mr₁ add *i*; M₂ om. *xrat āxar yemalēlūnam*. 58 A one stroke less. 59 Mf₁, K, L₁₂ *mas i* for

aēy-am . . . *šapīr*; U₁, K give *aēy-am* . . . *kār šāyet yedrūntan* on the margin. 60 Mf₂, U₂, A, M₂, Mr₁, 2, °bān; M₁ būnd. 61 U₂, M₂ om.; A, M₂ maš. 62 Mf₂, U₂, M₂, 2, Mr₁, 2, i; U₁, K i u; U₂ om. 63 All except Mf₂, U₁, 2, D, K give *dō barā* . . . *lā šāyet* after *ō kār yāstīnd*. 64 Mf₂, U₁, 2, K, M₂, 2, *dānākihā*; U₂ repeats i; M₁ *dānāihā*. 65 U₂, M₁ om. 66 U₂ om. aš. 67 U₂ om. 68 K ēt cut off in the margin; M₁ °mūd. 69 M₁ kart. 70 M₁ u. 71 U₁ bēn; U₂, M₁ om. 72 A, Mr₁ āsnēt; M₁ āsn i. 73 Mf₂ om. pētāk . . . *pētāk āsn xrat*. 74 U₂, A, M₂, Mr₁, 2, pref. u; M₂ om. 75 U₁, K, A om.; M₁ u. 76 D, A, M₁ om. ā. 77 K k cut off in the margin. 78 Mf₂, U₂, A, M₁, 2, Mr₁, 2, om. ih; M₂ om. 79 M₁, 2, *mayan*. 80 D om. ā. 81 A' adds *ait gōšān*. 82 K om. 83 Mf₁, L₁₂ pref. *xrat āxar yemalēlūnam i*; Mf₂ om. *mas* . . . *ō kār yāityūd*; U₁, K add i; U₂, A, M₂, 2, Mr₁, 2, *xrat āxar yemalēlūnam aēy-am yehabūn maš u šapīr*; M₁ pref. u. 84 M₁ om. ā. 85 U₂ om.; A, Mr₁ ae; M₁ *xrat*. 86 U₂, M₂, 2, pref. ae; A, Mr₁, 2, ae. 87 So D, A, Mr₁; Mf₁, U₂, L₁₂, M₂, 2, Mr₂ °lūnt; K °nam; M₁ °lūnd; Mr₂ lūt. 88 K min. 89 M₁ °mūd. 90 U₁, 2, 2, D, K, L₁₂, M₂, 2, Mr₁, 2, add i; M₁ *sayu*. 91 M₁ °tūd. 92 U₂ pref. la; ^, M₁, Mr₁ °lūnēt. 93 A two strokes less; M₁ °lūnd. 94 M₁ om. 95 U₂, K, L₁₂, A, M₂, 2, Mr₁, 2, om. aš. 96 M₁ °mūd; Mr₂ repeats *yekavīm*. 97 A adds *mayan*; M₁ °vūd. 98 M₁, 2, pref. u. 99 U₂ ān. 100 M₁ °vūd. 101 Only in U₂, D, M₁. 102 All except U₂, D om. 103 U₁ °dūt; U₂ °dūnēt. 104 A, M₁, Mr₁ pref. u. 105 K, L₁₂, M₂, 2, Mr₂ add i. 106 M₁ °vūd. 107 Only in U₂, D, M₁. 108 All except U₂, D om. 109 A, M₂, Mr₁ pref. u. 110 Mr₂ adds i. 111 M₁ °vūd. 112 Only in U₂, D, M₁. 113 All except U₂, D om.; M₂ u. 114 A om. 115 So Mf₁; A *yāitānt*; M₁ *yātānd*; rest *yāityūd*. 116 Mf₁, U₁, K, L₁₂ om. the rest of the paragraph; U₂ has *xrat mānad* for *ae* . . . *xrat*. 117 All except U₂, D, M₂, Mr₁ add i; M₁ adds *sak*. 118 M₁ °vūd. 119 Mf₂ om. *mayan zamānak* . . . *šnāsik sak yehvūnēt*. 120 D, M₁, 2, ān. 121 M₁ °vūd. 122 U₂, D, M₂ add i; A pref. *pavan*. 123 M₁ om. 124 U₂ *dānand*. 125 U₂, 2, A, M₂, 2, Mr₁, 2, om. k; M₁ u *šnāsik*. 126 All except U₂, D, A, M₁, Mr₁ add i. 127 M₁ °vūd. 128 U₁, 2, L₁₂ pref. i. 129 So U₂, A, M₁, 2, Mr₂; U₂, M₂ *sinān*; rest *zyān*. 130 D *awzūnih*. 131 U₂, D, M₂, ān. 132 M₁ °vūd. 133 U₂ om. 134 Only in D, M₁. 135 All except D, M₁, Mr₁ add i. 136 U₂, M₂ *dānand*; D, M₁ *xavitūd*. 137 Only U₂, D, M₂ give this sentence; D om. ae. 138 MSS. have *Atahš*. 139 D om.

5. II

1 MSS. give this sentence in the 10th paragraph; Mf₂ om. ē; U₁, 2, 2, K, L₁₂, M₂, 2, Mr₂ pref. u; D pref. the sentence thus: *u sak-ič lāldār dušman aēy bēn dušman vānēt martān bēn dušman tabrūnastan martih yehabūnde āxar hammartāszakih patūkih pavan kār dēnāk*; A, Mr₁ u *sak-ič*. 2 M₁, Mr₁ om. 3 U₁, 2, K, L₁₂, A, M₂, 2, Mr₁, 2, *martān*; U₂ *martānakih yehabūd*; M₁ *bēn dušman vānitān martumān*. 4 Mf₂, U₂ *hamartāszakih*; M₁ pref. *āxar*. 5 Mf₁, U₁, K, L₁₂, M₁, 2, om.; U₂, A, M₂, Mr₁, 2, give the word after *dēnā*; U₂ pref. *aēy*. 6 U₂ pref. *tuvānākih*; M₁ pref. u. 7 So Mr₁; all except U₁, A, M₁ have u. 8 Mf₂ *dāristān*; U₂ *dēnāk yehabūd*; A, Mr₁ *dēnāk*. 9 Mf₁, M₁ *stēnag*; Mf₂ *stēnagih*. 10 Mf₂ om. 11 U₂ *tuvān ait*; D *tuvān yehvūnāt*. 12 Mf₂, U₂, A, M₂, 2, Mr₁, 2, add *tuxīših tuvān yehvūnāt kartan*. 13 Mf₁, 2,

axwāih; U₁, s, D, K *axwāb*; U₂, L₁₂, M₂, s, Mr₁, 2 om.; M₁ u *axwāih*. 14 M₁ *aēy-om*. 15 Mf₂ repeats *min Dēnik*. 16 U₁, D, M₁ pref. *vēš*. 17 Mf₂ adds in red ink: *čīgōn min Dēn denā kalām nēwak frajām pētāk aūt*. 18 Mf₂ *srišūtāk*; U₂, s, L₁₂, A, M₂, s, Mr₂ *srišūtāk*; M₁ gives *aēy bēn yūm u lēlayā min srišūtāk vēš lā xelmūnam for srišūtāk . . . xelmūnam*. 19 U₂, D, K om. 20 Mf₁ *°mānēt*; Mf₂ *°mānt*. 21 Only D gives this gloss. 22 Mf₁, s, U₁, L₁₂, M₂ *gāsih*; M₂ *gāš*. 23 Mf₂ om. 24 U₂, L₁₂, M₂, s, Mr₁, s *Bāšasp*. 25 M₁ om. 26 A, M₁ om. *āt*. 27 Mf₁, U₂ *°vūnēt*; U₁ *būt*; A *°vūnāt yehvūnt*. 28 Mf₁, K, L₁₂, M₁ add *xvēš ravēš*; Mf₂ *ae xā r u b u ī s r eš*; U₁, D add *xvāhrīš* with *xvēš ravēš* on the margin; U₂, A, M₂, Mr₁, s add *xā ravēš ī rāe*; M₂ adds *xvēš ravēš rāe*. 29 Mf₁, U₂, D u *jikārās*; Mf₂ u *jigārīh*; U₁ u *jikārās* i with *jigārīh* on the margin; U₂ u *jikār aēy zār bāzū hāšyādārīh* for u *jigār* and has *zār bāzū* in Pers. characters; K, A, M₂, s, Mr₁, s u *jikāryās*; L₁₂ *jikārās ī*. 30 U₂, A, M₁, s, Mr₁, s om. 31 Mf₁ pref. u. 32 Mf₁, A, M₁, Mr₁ om. 33 Mf₂ om. *nām burtār i*. 34 U₂, s, D, K, A, M₁ om. 35 Mf₁, U₁, s, D, K, L₁₂, M₁ om. 36 D *āšnūtāk*; M₁ *āšnūtāk*. 37 K, M₂, s pref. u. 38 So in Mf₂, U₂, K, A, M₂, s, Mr₁, s. 39 M₁, s *vīrā*. 40 Mf₂, A, Mr₁, s om. 41 U₂ adds *barā yehabūd*; M₁ om. *ik*. 42 U₁, M₁ *hurōst*; U₂ om.; U₂ has *hudānāk u huvīr aēy apāyīšnīh pur šnāsak pavan zak i āxar āxar apāyet huā r u s p nēwak rōi aēy xāp čīhr i huāb aēy nēwak ābrū yaxsenund u min tangīh bōjēnēt aēy min Dōzaxv bōjēnēt aēy ahrākīh vabidūnēt kartan dānākīh zak mavan kār i Tan Pasīn yehvūnēt* for *hamrōst . . . apāyet kartan*; D *hurōst* and adds *hu mavan nēwak rōi xāp čīhr i huāb aēy nēwak ābrū*; L₁₂ om. *hamrōst . . . Dōzaxv*. 43 Mf₂ om. *ā*; D om. *xvāpar . . . bōxtār*; M₁ om. *r*; M₂ gives in red ink on the margin *aēy nēwak ābrū yaxsenund*. 44 U₁, M₁ om. 45 So U₁, M₁; D, L₁₂ add *ih*; rest *bōxt*. 46 U₁, M₁ om. 47 U₁, M₁ om.; D adds *bōjēnēt aēy ahrākīh vabidūnēt*. 48 Mf₂ *hvīr*; D pref. u; K *hamvīr* but *hvīr* on the margin. 49 Mf₁, U₂, A, M₂, s, Mr₁, s add *i*; U₁ *apāyīšnīh*. 50 U₁ adds *i*; D *dānākīh*; A, Mr₁, s *šnāsī*. 51 A, Mr₁ *zak pavan* for *pavan zak i*. 52 D, M₁, s om. 53 M₁ om. 54 D adds *dānākīh ō mavan kār pasīn dānēt*. 55 U₂ om. 56 Mf₂ *ō*; U₁, s, s, A, M₂, s, Mr₁, s add *i*. 57 U₁ *frādahnāt*; U₂ adds *frasand*; K *frāxnāt*; L₁₂ *frēdahnāt*; M₁ *°včnēt*. 58 Mf₁, U₂, s, M₁, s, Mr₁, s *vēš*. 59 U₂ *rōtīstāk*; U₂ adds *ēton frazand nām burtār barā li yehabūn*; D adds *ēton frazand nām burtār barā li yehabūnāe*; A, M₂, s, Mr₂ *rōtastāk*.

5. 12

1 Mf₂ *°bānt*. 2 All except Mf₁ have *Atahš*. 3 Mf₂, U₂, K, M₁, s om. 4 Mf₂ *berā* i *Ōhrmasd* for *Ōhrmasd berā*. 5 Mf₂ *mavan zak* for *zak mavan*; U₁ *ān*; D, K, M₂ add *i*. 6 Mf₁ adds *i*; M₁ adds *aēy yehvūnd*. 7 Mf₁, U₂, K *frāč*; L₁₂ *brāč*; M₁ *aw*. 8 Mf₁, U₂, A add *ih*; U₂ adds *aēy lā sasāih*. 9 D om. *č*. 10 Mf₂, U₂, D, M₁ om. 11 Mf₂ *val*; U₂ adds *vad*. 12 Mf₁, s repeat; U₁ *hamā*; U₂ *hamāk*; U₂ adds *hamā*; M₁ *hamā hamā*. 13 Mf₂ adds *zak i*; U₂ *ra* twice. 14 Mf₁, U₂, D, M₁, s om. 15 Mf₁ om. *ān*. 16 Mf₂, U₂, D, M₁ om. 17 U₂ adds *ih*. 18 U₂, s, D, A, M₁, Mr₁ om. 19 Mf₂, U₁, M₁ *hamā*; U₂, D, K, L₁₂, A, M₂, s, Mr₁, s *hamāe*. 20 U₂, D add *aēy bēn Vahišt jīvāk lenā yehvūnd*. 21 Mf₂, U₁ *°vūnd*; U₂ *°vūnam* and adds *aēy aršānīk yehvūnam*; D, M₁ *°vūnam*. 22 Mf₂ *zak i*; D *zak*. 23 U₂ *fšā*. 24 Mf₂ *°dūnd*;

U₈, D, M₁ °dūnam. 25 Mf₁, U₈, D, M₁, 2 om. 26 Mf₂ adds *i*; U₈ om. J. 27 U₈ tā. 28 Mf₁, 2, U₁, K om. 29 Mf₂ č; U₈, L₁₂, A, M₂ om. 30 U₁, 2, L₁₂, M₂, 2, Mr₁ °srauih; A °sraui. 31 Mf₁, D pref. *i*. 32 Mf₁, U₈ pref. *u*; Mf₂ om.; U₁, L₁₂, A, M₂, 2, Mr₁, 2 *sak-ič*; U₈, K add *i*. 33 Mf₁, 2, U₈, 2, K pref. *i*; U₈, D, M₁ om. č. 34 Mf₂ val ō; U₁, 2, D, L₁₂, A, M₁ om. 35 D gives *nēwak xvatāih* below the word; L₁₂ *huaēvīh*. 36 Mf₁, 2 *doisrīh*; U₈, A, M₂, Mr₁, 2, pref. *nēwak dēlih i*; U₈ *vatarīan*; M₁ pref. *u*; M₂ *u doisrīh* in the margin. 37 Mf₂ om. *n*; U₈, M₂, 2, Mr₂ pref. *i*; D *min sak*. 38 D adds *pūhl*; A *Časōdarg*; M₁ *Činvatarag*.

5. 13

1 MSS. °vistīn; Mf₂ *val harvispīn*. 2 Mf₁ *lak*; Mf₂ *yedrūd*. 3 MSS. have *Atahš*. 4 Mf₂, U₂, 2, D, A, M₁, 2, Mr₁, 2 om. 5 Mf₂ adds *val valā mavan* *Atahš pavan xānak hučašmayān val valā*; U₈ adds *pavan hamā āšān denā gōwišn yemalelūnēt*; D adds *aēy pavan hamā ēšān denā gōwišn yemalelūnēt barā valāšān gōwišn yemalelūnēt*. 6 Mf₂ pref. *pavar*; U₂ om. 7 Mf₁, D om. 8 Mf₂ om.; U₈ adds *i tak*. 9 U₈, D add *xvā ē t*. 10 U₁ *daham* and explains it in Pers. by *nēk*. 11 Mf₂ adds *i* and om. *sak Atahš . . . Atahš min*; D adds *i*. 12 MSS. have *Atahš*. 13 U₈ om. 14 Mf₁, M₁ om. 15 M₂ *yatbinūnēt*. 16 U₈ *anj rāmišnih xvā ē t*; A adds *č* after *an*. 17 D, K add *i*. 18 MSS. have *Atahš*; U₂, A, M₂, 2, Mr₁, 2 add *ōhrmasd*. 19 MSS. °vistīn; Mf₂ *af-aš harvispīn*. 20 Mf₁ *kāmāk*; U₂, L₁₂, A, M₂, 2, Mr₁, 2 add *aēy-aš apāyet*. 21 Mf₁ om.; Mf₂ *Atahš ōhrmasd aēy-aš apāyet*; U₂, L₁₂, A, M₂, 2, Mr₁, 2 om. 22 Mf₂ om. *ih*; U₈ *huvarišnih*; D, M₁ pref. *mavan*. 23 Mf₁, A, M₂, Mr₁, 2 om. 24 Mf₂ gives *Spitāmān Zaratušt* for the remaining part of the sentence; Mr₁ om. 25 Mf₁ adds *ih*; U₈ adds *i*; Mr₁ om. *a*. 26 M₁ om. *barā . . . denā*. 27 Mf₂, U₁, M₁ *nāmčāšīh*. 28 Mf₁ adds *bēn*. 29 M₂ om. 30 Mf₁, L₁₂ om.; Mf₂ om. the gloss. 31 U₁, D, K *mavan*; U₂, M₂, Mr₂ *denā*; U₈ adds *mā*; M₁ adds *mavan*; Mf₁, L₁₂, Mr₁ om. 32 Mf₁, L₁₂ om.; U₂, Mr₁ *madam*; U₈, M₂ add *i*; M₂, Mr₂ *madam i*. 33 Mf₁, L₁₂ om.; U₁, M₁ *yehabūntan*; M₂ adds *denā*. 34 So in U₂, 2, M₂, Mr₂. 35 U₂ *baršīh*. 36 So U₈, A, Mr₁; U₂, M₂, Mr₂ *denā*; M₁ adds *mavan*; rest om. 37 M₁ *gūmbad*. 38 Mf₁, K, L₁₂ om. 39 So U₂, 2, A, M₁, 2, Mr₁, 2; rest om. 40 Mf₁ adds *ih*. 41 M₁ om. *ih*. 42 Mf₁, U₁, D, K, L₁₂, M₂ om.; U₈, A, Mr₁ *hanā*; M₁ *hanā mavan*. 43 Mf₁, U₁, 2, D, K, L₁₂, M₂ om. 44 U₁, D *Spitāmān*. 45 Mf₁, U₁, D, K, L₁₂ om.; MSS. have *Zaratuhšt*.

5. 14

1 Mf₂ *sak i*. 2 Mf₂ °vispīn; rest °vistīn. 3 U₈ *gabrā*; D, M₁ om. 4 Mf₂ *martumān*; D repeats *a*. 5 MSS. have *Atahš*. 6 Mf₁ ō; U₁, D, K, L₁₂ om.; U₈, M₁ *madam*. 7 Only in M₂, Mr₁, 2. 8 U₁, A, Mr₁ *nikirēt*. 9 U₈, D, M₂ give this gloss. 10 U₂, M₂ pref. *mavan*. 11 MSS. *Atahš*. 12 M₂ om. 13 U₈, D, M₂ *sātūnēt*. 14 M₂ *nikirēt*. 15 D *yāityūnt*. 16 U₈ om. *w*; D, M₂ *i ašt* for *ayōw lā*. 17 D *ēgōn*; M₂, Mr₂ add *mā aēy*. 18 Mf₁ *mā* but *madam* above the line; U₂, M₂, Mr₂ add *aēy madam*; D *mavan*; A, Mr₁ add *ae madam*; M₂ *madam*. 19 Mf₁ *hamsāk*; Mf₂ om.; U₁, 2, K, L₁₂ *hamāe*; M₁ *hamyā*; U₂, D, A, M₂, 2, Mr₁, 2 *hamsāk*. 20 Mf₁, K, L₁₂ add *valā i*; Mf₂

om.; U₁, ₂ add *valā*; D *sak valā*; M₂ adds *lā*. 21 Mf₁, K *hamsāk*; Mf₂ om.; U₂ *hamxā*; M₁ *hamyā*; rest *hamxāk*. 22 Mf₂ om.; U₁, ₂, ₃, D, K, L₁₂, M₂, ₃, Mr₂, *barāt*; A, Mr₁, *burt*; M₁ °*rūd*. 23 Mf₁ pref. *aēy*; M₁ *hamčigōn min zak* for *dōst ō dōst*; M₂ adds *barāt*. 24 Mf₂ *val valā*. 25 Mf₂ adds *yedrūnāt*. 26 M₁ *raftārān*. 27 Mf₂, M₁ add *ān*; Mr₁, ₂ *anšūtār*. 28 Mf₁ om. the rest; M₁ *sak*. 29 Mf₁ *valā-č*; Mf₂ *val sak*. 30 Mf₁, U₁, ₂, D, M₁ om.; U₂, A, M₂, Mr₁, ₂ add *raftār Atahš*. 31 U₂ *armastāt*; U₂ *armasāt ait* and adds *čigōn mavan Atahš min levīn raftārān bōi basīm bavīhūnēt*; D *armēštār*. 32 So Mf₁, U₁, ₂, D, K, L₁₂, M₁; rest om. 33 Mf₂ om. the rest; U₂ pref. *min*; M₁ *u*. 34 M₁ adds *č*. 35 D gives on the margin *as diğar kitāb* in Pers. and adds *čigōn mavan hamxāk valā levīn i hamxāk u brāt levīn brāt sātūnēt u min bāhar i hamxāk mandavam i barēt hamčigōn Ataš i Ōhrmasd min levīn raftārān bōi basīm bavīhūnēt*; M₁ °*lūd*; M₂ adds on the margin *čigōn mavan Atahš min levīn raftārān bōi basīm bavīhūnēt*. 36 MSS. have *Atahš*; A om. *Ataš . . . yemalelūnēt*. 37 M₁ *u*. 38 M₁ °*lūd*. 39 U₂ pref. *aēy*; D *tan*; M₁ *aēy tan i*. 40 U₁ *armēsāt*.

5. 15

1 A adds *i*. 2 Mf₂, M₁ om.; U₂ *madam*. 3 D, A *burt*. 4 Mf₁ adds *i*; U₁ *asm*; U₂ pref. *frāč*. 5 Mf₁ *frāč yedrūnyēn*; Mf₂, M₁ *frāč yedrūd*; U₁ °*rūd*; U₂, A, M₂, Mr₁, ₂ *frāč yedrūnēt*; U₂ °*rūnyēn*; D adds *aēy kolā aēš mavan min ahrākīh ēsm ēsm madam Atahš hanxetūnt*. 6 Mf₁, ₂, U₁ om. 7 M₁ om. 8 Mf₂, U₂, D, K, A, M₁, Mr₁ om. 9 U₂, D, M₂ add *aēy kolā aēš mavan Barsm min ahrākīh bastak Atahš -ā yezbexūd*; M₁ *vistard*. 10 Only U₂, D, M₁. 11 Mf₂ adds *č*. 12 Mf₁, U₂ om. 13 U₂ adds *aēy urvar hubōi madam ō Atahš yezbexūd urvar i hadanpāk*; D adds *aēy urvar i hubōi hanxetūnt i yezbexūd*; M₂ adds *aēy kolā aēš mavan Barsam min ahrākīh bastak Atahš rā yezbexūd u urvar hadanpāk aēy urvar aēy urvar hu bōi madam hanxetūd yezbexūd*. 14 Mf₂ adds *i valā*; U₁, ₂, K add *i*; D has *Atahš Ōhrmasd berā ēton madam zak i ō gabrā āxar āfrīn vabidūnt aēy kolā mavan ēton yezbexūnēt āxar madam valā Atahš i Ōhrmasd āfrīn kūnēt* for *sak āxar . . . i Ōhrmasd*. 15 M₁ *valā*. 16 So Mf₂, D, A, M₁, Mr₁; rest *āfrīnēt*. 17 Only in U₁, A, M₂, Mr₁. 18 U₂, M₂, Mr₂ add *valā*; K om.; A, Mr₁ *mavan ō*. 19 U₂ °*nūlā*; M₁ °*nūd yehvūnāt*. 20 Mf₂ *mavan valā*; M₂ pref. *mavan valā*. 21 Mf₁, ₂, U₁, D, A, M₂, Mr₁, ₂ *abišt*; M₁ *abiš*. 22 U₂, M₂, Mr₁, ₂ om. 23 U₂, D, M₂ add *yehvūnāt*.

5. 16

1 U₂ pref. *lālā*; D *lālā*; M₂ pref. *lāl*. 2 Mf₁ *ō*; Mf₂ *val*; M₁ *valā*. 3 Mf₁, ₂, U₂, M₁ om. 4 Mf₂ *yehamtūnāt*; U₂ *yehvūnāt*. 5 Mf₁, M₁ om. 6 U₂ adds *tōxm aēy*. 7 Mf₁, U₁, ₂, D, K, L₁₂, M₂ om. the gloss. 8 Mf₁, D pref. *u*. 9 Mf₁, U₂, M₁, ₂ om. 10 Mf₁, ₂, U₁, ₂, D, K, M₁, Mr₁ om. 11 D om. *ih*; K *barišnīh*. 12 Mf₁, ₂ *gabrā*; D om.; M₁ *aēy gabrā*. 13 Mf₂, U₁, ₂, D, K, M₁ om. 14 U₂ adds *ae ramak gōspandān u anšūtādān kabed yehvūnāt*; D om. and gives *aēy ramak tōrādān u gōspandān u kabed gabrādān gušn bēn bitā u dūtak lak awzūn yehvūnāt ae berā i gušn*; M₂ adds *aēy ramak anšūtādān u gōspandān kabed*

yehvūnēt; A, Mr₁, ₂ gušnān. 15 Mf₁ pref. u; Mf₂ om. madam . . . rāst yehvūnāt; U₁ pref. lālā. 16 So Mf₁; rest valā; A valā i. 17 U₁, ₂, K, L₁₂, M₂, ₃, Mr₁, ₂ add i; A om. 18 A om. 19 A om. 20 Mf₁, U₁, D, K, L₁₂, A, M₂ om. 21 Mf₁, U₁, K, add i. 22 U₁ om. 23 Mf₁ adds i; U₁, A, Mr₁, ₂ apāyet. 24 A, M₁, ₂, Mr₁ om. 25 M₁ om. 26 Only D gives this sentence. 27 U₁ pref. pavan; K gives the remaining part of the paragraph at the end of the Nyaiš; M₁ pavan zak hurvāxmanih. 28 Mf₂ xaiyā; M₁ xayā. 29 Mf₂ sivad; U₁ pavan rāmišn sivēt; A, M₂, Mr₁, ₂ siv u ē; M₂ siv pavan ramišn sivē. 30 Mf₂ i. 31 Mf₂, K add i. 32 Mf₁, M₂, Mr₂ add i; Mf₁ šap. 33 U₁ sivēt. 34 Mf₂, U₁, A, M₂, Mr₁, ₂ give pavan ramišn sive; D has aēy mi. Dēr Xvatā vad dēr sivē; M₁ aēy vad zak samūn ham ēton sivē yehvūnd. 35 A adds ih. 36 Mf₂, U₁ om.; U₂, M₂, Mr₁, ₂ pref. u; A u. 37 U₂, M₂, Mr₂ aēvīk; U₁ atūkīk; A, Mr₁ adūdīk. 38 M₁, K, M₂ siv; U₁ sivēt. 39 D, M₁ pref. ēton. 40 M₁ om. 41 So in Mf₁, ₂, U₁, ₃, K, L₁₂, M₃. 42 MSS. have Atahš. 43 Mf₁ adds i. 44 Mf₂ adds avizak i ān i; U₂, M₂ add vīk u zak i; A, Mr₁, ₂ add az-az u zak. 45 Mf₂, M₁ °dānd; D adds vad zak lēlayā mavan lak sivē vad zak samān u hangām Ōhrmazd min lak xvašnūt yehvūnēt ham ēton sivandak yehvūnih ēton denā Atahš āfrin bāstān γal vahidūnyēn. 46 Mf₂, U₁, D zak i; A zak. 47 A, M₂ add i. 48 Mf₂ ēsam yedrūnēt; U₂, A, M₂, Mr₁, ₂ °rūnēt; U₁ pref. madam. 49 Mf₂ om.; U₁ asm. 50 Mf₂, U₁, ₃, K, L₁₂, M₁, ₂ om. 51 Mf₂, U₁, D, A, M₁, Mr₁ om. 52 U₁ nikīrtak; D nikīrtak. 53 Mf₁ adds dušārm; Mf₂ pref. pavan; U₁, D pref. dušārm i; U₂ pref. min; M₂ adds i. 54 U₁ pref. dušārm min ahrākīh; K, L₁₂ pref. dušārm i ahrākīh; M₁, ₂ pref. dušārm rā ahrākīh. 55 Mf₁, U₁, ₃, M₂ i. 56 Mf₁, U₁, ₃, D, K, M₁, ₂ om.; U₂, A, M₂, Mr₁, ₂ add i. 57 Mf₁, U₁, ₃, D, K, L₁₂, M₁, ₂ om. 58 L₁₂ om. 59 So Mf₁, D; Mf₂, Mr₁ u. 60 Mf₁, U₂, K, L₁₂, M₂, Mr₂ add i. 61 Mf₁ adds i; K, L₁₂ om. 62 MSS. yōšdāsr. 63 Mf₂, U₂, M₂, Mr₂ add pavan. 64 K pak yehvūnēt.

5. 17

1 Mf₂, L₁₂ om. the paragraph. 2 U₁, A ān. 3 U₁, M₁ om. 4 All except M₂ have Atahš. 5 U₁ has i Ōhrmazd ožōmand u tuvānāk ait for ožōmand Ōhrmazd; D, K, A, M₁ i Ōhrmazd ožōmand for ožōmand Ōhrmazd; M₂ i ožōmand u tuvānā ait. 6 U₁ om. 7 K om.; A adds i. 8 U₁ adds anšūtān rā; K, M₁ om.; M₂ adds anšūtān. 9 U₁, M₂ add ait. 10 M₂ aēy. 11 U₂, M₂ om. i. 12 M₂ adds i. 13 U₁, M₂ add yehvūnēt. 14 U₁, ₂, ₃, D, K, M₂, Mr₁, ₂ u; K, A, M₂ om.; M₁ mavan. 15 U₂ om. 16 U₂ adds ih. 17 M₂ adds i. 18 D adds ēton Atahš i lak Ōhrmazd ožōmand u tuvānā ait mavan bēn martumān ahrākīh min valā i xvarsand ait; K adds ēton lak Atahš bulandtar ait ae Ōhrmazd u zak pavan ahravīh xvarsand ait aēy valā xvarsandīh zak samān čīgōn mavan kār ahrākīh kabad yehvūnd sardār var aēy Vahišt lenā sardār ait; M₁ °mūd. 19 D gives this gloss. 20 D, M₁ om. 21 D u; M₁ om. 22 U₂, A, M₂, Mr₂ om. n. 23 MSS. have Atahš. 24 Mf₁, M₂ pref. u. 25 U₁, D, M₂ add kabad iēš u amāvand ait denā Atahš u kolā aēš mavan ayāwārīh Atahš vabidūnēt Atahš madam valā awar rāmišnīh pētākēnēt; K adds kabad iēšōmand u kabad amāvand valā Atahš u valā yekavimūnēt andar ayāwārīh ait aēy bēn ayāwārīh yehabūndak kām ait u pētāk rāmišnīh yehabūnd. 26 Only U₁, D give the gloss. 27 U₁, M₂ kartan denā; D pref. kartan. 28 U₁, M₂ dāštan. 29 U₁ zak i Ōhrmazd zak

for *Ōhrmasd zak i*. 30 *U*₁ *ān*. 31 *Mf*₁, *U*₁, *M*₁ om. 32 *Mf*₁ adds *ih*; *M*₁ adds *ān*. 33 *U*₁, *D*, *A*, *M*₂, *z*, *Mr*₁ *xvāyišnih*; *U*₂ *xvāyišn*. 34 *K* om. *ēt*; *A* one stroke less. 35 *K* adds *ēton ae Ōhrmasd zak āsūr yehbāndak aēt levatā valā xvāhiš kēn vabidūn*. 36 Only *U*₂, *D*, *M*₂ give this gloss. 37 MSS. have *xvāyišnih*. 38 *D* om. 39 MSS. *Ātakš*. 40 *M*₂ adds *i*.

NOTES

NOTES

I. KHURSHED NYAISH

1 Manuscript D gives in Persian three reasons for reciting the Khurshed Nyaish. The Sun delivers three messages of Ormazd every day to mankind. In the first, or the message of the morning, Ormazd desires that mankind be zealous in doing meritorious deeds, so that their condition in this world may be made better by God himself. Secondly at noon, men are reminded to marry and have children; and are likewise exhorted to cooperate with each other in doing good deeds that will prevent Ahriman and his brood from freeing themselves out of bondage until the Day of Resurrection. In the third, or evening message, mankind are reminded to repent of sins they may have unconsciously committed, as in that case they will be forgiven. The manuscript states that this information is derived from the Pahlavi books, but does not give the source. A search through Pahlavi literature showed me that the copyist had in mind a passage in the Ganj-i Shayan, §§ 153-157 (Bombay, 1885).

I. O

1 The portion beginning from *stāem*, 'I praise,' to *bāsavāl bāšat*, 'be without an end,' is a later addition, as it does not occur in the Pazand introductory prayers to the other Nyaishes and Yashts. Besides, the paragraph contains many Arabic words, which is not the case with the purely Pazand texts. Compare, for instance, *xāliq*, *maxlūq*, *alrask*, *qādir*, *qavī*, *qadīm*, 'ādil'. 2 The manuscripts have *alazak* instead of *alrask* and it is rendered into Phl. by *mālā*, 'full' in all the manuscripts with the exception of M₃, which has *hamēšak*, 'perpetual.' The word *alrask* is Arabic, the first element *al* being equivalent to the article 'the' in English, the second part *rask* being a noun meaning 'daily bread.' U₁ gives in a marginal gloss in Gujarati *alajakno arath Śāskarut madhe aniḥ [aniḥ?] lakhi che*, 'in Sanskrit the meaning of [the word] *alajak* is stated to be "continual."' The Skt. version of the paragraph in which the word occurs, is not, however, found in the MSS. now extant. It might either be that the Phl. translator misread the Ar. word, or that the occurrence of the Pers. word *rūst*, 'daily bread,' which follows the Ar. *alrask* and has the same meaning, might have led him to conjecture a different word from *alrask*. We find in the manuscript U₁ *alrask* originally written, but with the *r* scratched out afterwards. Likewise, the Guj. word *rajak* written below the Phl. word is changed to *ghanī*, 'much.' It cannot be said how the translator derives the word *alazak* to mean 'much,' as it is neither a Pers., nor an Ar. word. Is it possible that the first element *al* was taken to be the negative particle 'not' and the second to mean 'end,' the whole word thus signifying 'endless'! It is worth noticing that the Ar. word *rask* and the Pers. *rūst* are each used in Guj. with the meaning 'daily bread,' but the two words are more often used conjointly as one word, *rajak roji*, though with

the same meaning. § I have used dots . . . between the first and the last words of a sentence to indicate an abbreviation in the text. Wherever the dots are placed between square brackets [. . .], e. g. in paragraph 6, they indicate that the particular text in question is missing.

I. I

1 For a discussion of Ner's usage of rendering the name of the Divine Being, see my article *Neriosengh's Sanskrit version of the Avestan Afringān-i Dahmān and Afrin-i Khšathryān rendered into English in Spiegel Memorial Volume*, p. 264, note 1, Bombay, 1908. 2 Neryosangh renders Av. *θrīšcit*, Phl. 3 *bār*, 'three times,' by *tridhā*, 'in threefold manner,' and explains in a gloss this threefold manner of paying homage, as consisting in the homage paid by the suppliant through his thought, word, and deed. The MS. U₁ says in a marginal note in Guj., that it is incorrect to translate Av. *θrīšciḡ* by 'three times,' and says that the correct meaning of the word is the one given by Ner. in the *Perōma Iastī*, namely, 'in threefold manner.' We find, on the other hand again, that in Ys. 19. 10 (Sp.) Ner. renders the same Av. word by *trīn vārān*, 'three times.' 3 According to the marginal glosses in Pers. in Mr., 2 'other creatures' refer to *Firistagān*, 'Angels.' 4 In rendering Av. *hvarə*, the first element of the compound *hvarə.hazaoša-*, the Phl. translator erroneously takes the word to be *havarə*, and renders it by *hamkāmīk*, 'of one will,' evidently deriving it from the root *var-*, 'to choose.' This is the only instance in which the Av. word *hvarə* is rendered incorrectly. In the scores of instances, for example, where *hvarə* occurs by itself or in composition with *xšaēta*, it is always correctly rendered as meaning 'Sun.' The same is the case also when *hvarə* is joined in compound with other words, for instance, *hvarə.darasa-*, Ys. 9. 14 (Sp.), Vd. 6. 51, 7. 45, 5. 14; *hvarə.barasah-*, Ys. 59. 7 (Sp.); *hvarə.raoča-*, Vsp. 22. 6. The Skt., Pers. and Guj. versions repeat the Pahlavist's error in this particular passage. For the second element *hazaoša-*, all the MSS. give *hamdahišn*, which would mean 'of one creation.' I have corrected it, however, to *hamdošišn*, 'of one accord,' since the Av. word *hazaoša-* and *zaoša-* are always rendered into Phl. by *hamdošišn*, *došišn*, and into Skt. by *sahamīratva-*, *mitratva-*, *saṃghaṭita-*, *saṃhīta-*, *nirīkṣaṇa-*, as in Ys. 1. 63 (Sp.), 28. 8, 29. 7, 33. 2, 10, 47. 5, 48. 4, 51. 20; Vd. 2. 11; Vr. 16. 10 (Sp.). Ner. neglects here to render Av. *hazaoša-*, Phl. *hamdošišn*, and he is followed in this by the Pers. versionist. The Guj. version, on the other hand, renders it by *nekinā cāhānār*, 'wishers of good.' 5 The demonstrative pron. *aētaḡ*, which stands as the subject to the verb *jīhāḡ* is erroneously rendered into Phl. by *litamā*, 'here,' as if it were an adverb of place. The Av. word was perhaps misread as *aētaḡ*, 'here.' The words *Ahurəm Mazdəm*, *Aməšə Spəntə* and others, which are in the acc. case in the original Av. text, are rendered in the Phl. version by the nom. case, as the subjects of the verb *yehamtūnēt*. This changes the whole meaning of the sentence. According to the original the request is made that the homage may reach unto Ormazd, the Archangels, and other beings, whereas in the interpretation given by the Phl. translator, the idea of the homage is dropped, and Ormazd, the Archangels, and the other beings are themselves invited to

come down to the place of the invoker. This incorrect rendering is followed by the subsequent versions. ⁶I have changed the reading *jahāt* given by Geldner in his *Avesta*, 2. p. 37. Stuttgart, 1889, to *jihāt*, following in this case Bartholomae, who discusses the word in Geiger and Kuhn, *Grundriss der Iranischen Philologie*, 1. § 320. Strassburg, 1896-1904. I may also note that *jihāt* is found in all my MSS. and also in ten of the MSS. used by Geldner. See his *Avesta*, 2. p. 38, paragraph 1, note 8. ⁷Regarding the rendering of the cardinal Av. word *Fravaši*, into Skt. by *vṛddhi*, consult my article in the *Spiegel Memorial Volume*, p. 259, note 5. ⁸Ibid., p. 259, note 4. ⁹To explain Av. *Vayqm* M₁ gives the following interlinear gloss in Pers. *Vay ya'ni parandah*, 'Vay means bird.' When Av. *Vayu*, Phl. *Vay*, 'Angel Vayu, wind,' occurs in connection with Av. *uparō-kairyā*, Phl. *avarkār*, Ner. renders it by *pakšin*, 'bird.' Compare, for instance, Ys. 22. 27, Srōš vāc 5, Sirōzah 1. 21.

I. 4

¹With the idea of dedicating one's life to the Archangels, we may compare Ys. 33. 14: *at rātm Zarahuštro tanvasčēj xvaHYō uštanəm dadditi*, 'So Zarathushtra gives as an offering even the life of his body.' With the exception of the Skt. rendering, the other versions explain the idea of thus dedicating one's life to the Archangels as consisting in the readiness to sacrifice one's body for the welfare of one's soul. The same thought occurs in Patēt Pašēmāni 1, which is the Pāz. rendering of Ys. 11. 17-19, Ny. 1. 3-4.

I. 5

¹This paragraph is taken from Ys. 68. 58-67 (Sp.), where the Phl. commentary ends with the gloss on *nəmō abyō dōiθrābyō*. Three of the manuscripts, U₆, F₂, B. omit the various glosses occurring in the paragraph. The Skt. version likewise does not give any glosses, whereas the Pers. version has the commentaries only on first three sentences. ²The Phl. and Pers. versions use transcriptions for Av. *vouru-gaoyaoti*-, 'wide pastures.' Ner. renders the epithet by *nivāsīdāraṇyāh*-, 'forest-residing.' We would expect our Skt. translator to use *gavyūti*-, which is the proper equivalent of the Av. *gaoyaoti*-. For a discussion of these words occurring in both Av. and Skt. see Pischel and Geldner, *Vedische Studien*, 2. pp. 287-292. Stuttgart, 1892. The Guj. version renders it by *jangalmā pāsbāni karnār*, 'protector in the forest.' M₁ gives in an interlinear gloss in Pers., *pāsbān dašt*, 'protector in the forest.' This meaning 'protector in the forest,' as well as Ner's 'dweller in the forest,' is not based upon any etymological rendering of the word, but upon a popular notion of some function or attribute of Mihr. ³Av. *abyō dōiθrābyō*, 'unto these two eyes.' The Phl. translator curiously misunderstands the dem. pron. dual *abyō* and renders it by *mayā*, 'water,' deriving the word from some form of *āp*-, 'water.' It is noteworthy that Ner. corrects the mistake, and renders it by *tebhyo*. This shows that, though generally following the Phl. version which is his main source, he had the original Av. text before him, which he occasionally resorts to with advantage. The Guj.

version repeats the error. D gives *ab*, 'water,' in Persian characters below the word *abyō*. In Ys. 10. 22, 17. 4 Av. *abyō* is correctly rendered into Phl. by *valāšān*, 'those.' One might be tempted to think that the translator took the following word *dōiθra-*, which is usually transcribed into Phl. by *dōisr*, as a transcribed form of *Arədvīsūra-*, and was prompted to read the idea of water into the word *abyō*, hence taking the two words *abyō dōiθrābyō*, to mean 'waters of Ardvīsūr.' This is actually the case with the Guj. version, which renders these two words by *pānīnā caśmā*, 'spring of water,' and explains them as referring to Ardvīsūr. This, however, is not possible with the Phl. version, which always transcribes Av. *dōiθra* by *dōisr* with the only meaning 'eye.' Compare, for example, Ys. 1. 35, 3. 49, 11. 16, 67. 62 (Sp.), as also the following instances in which *dōiθra-* forms compounds with other words, e. g. *duš-dōiθra-* Yt. 3. 8, 11, 15; *spiti-dōiθra-* Vd. 7. 24; *verāsi-dōiθra-* Ys. 26. 7 (Sp.); *vouru-dōiθra-* Sr. 1. 3, 5; 2. 4, 5. Vd. 19. 37, VYt. 8; *sairi-dōiθra-* Ys. 56. 8. 1. It is more likely that the Phl. versionist takes Water (and by inference the Angel Ardvīsūr presiding over Water) as the eye of Ormazd, just as the Sun is spoken of as the eye of Ormazd in Ys. 1. 35 (Sp.). The two eyes of Ormazd mentioned here refer evidently to the Sun and Moon. Compare with this the somewhat similar Vedic idea of the Sun as the eye of Mitra and Varuna. For various references to this, see Bloomfield, *A Vedic Concordance*, p. 362, Cambridge, 1906. The conception that to look with a good eye upon the creatures of Ormazd is equivalent to paying homage unto the Eye of Ormazd, may be compared with the similar idea in Hoshang, West, *Shikand-Gūmānik Vijār*, l. 56. Bombay, 1887, which gives Phl. *mavan višp dām i šapīr hučašmihā nikīrēt čašm i valā čašm i Xvaršēt aīt*, Paz. *ke višp dām i vahō hučašmihā nigarēt čašm i ōi čašm i Xvaršēt hast*, Skt. *yah samagrām sṛṣṭim uttamām sulocanatayā nirikṣte locanam aśya locanām yat Sūryasya āste*, 'whoso looks upon the whole good creation with a good eye, his eye is [as if] the eye of the Sun.' 4 Av. *Ašaono stōiš* is rendered into different versions to mean 'the world of righteousness.' The grammatical construction does not favor this interpretation, for we should in that case expect the form *ašaonyā* in fem. to qualify *sti-*, which is of the feminine gender. It is more correct to render the word *Ašaono* by 'of the Righteous One,' as referring to Ormazd, in opposition to the phrase *Drvatō stōiš*, 'the world of the Evil One,' that is, of Ahriman. The sharp distinction between the good creation of Ormazd and the evil creation of Ahriman would be in accord with the dualistic teachings of Zoroastrianism. The tradition, however, is persistent in its rendering all throughout. For various passages where *ašavan-* and *drvant-* are used with *sti-*, see Bartholomae, *Altiranisches Wörterbuch*, pp. 1592, 1593, Strassburg, 1904. 5 All versions use the past tense for Av. *bavqīdyāi*, which is the pres. ptcl. For further examples of a similar use of the verb *bū-* see Ys. 19. 22, 21. 7, 51. 2 (Sp.). In Ys. 34. 10, 45. 7, however, the fut. forms are used both by the Phl. and Skt. for the pres. of the original. The mention of the present and future periods of time may have led the translators to take *bavqīdyāi* as representing the past. But the grammar is against such an interpretation. With the order of the periods given in the paragraph under discussion, may be compared the

usual order of designating time by a past, present, and future, so familiar to the Phl. writers. (Bd. 1. 3; Dk. 2. 81, 3.) ⁶In the original Avestan text, Vohuman is mentioned as one of the three Archangels through whom the welfare of body is desired. But all the versions have rendered the word as a common noun, and have explained it as referring to the suppliant's own mind. In the same manner, Av. *Xšaθrā* in the inst. is literally translated by 'Lord' in the voc., as referring to Ormazd, who is invoked to further the mind as well as the body of the suppliant. ⁷The grammatical construction of the original is not correctly preserved by the translators. The original idea of the coming of Ormazd on the day of Resurrection is dropped and corresponding changes are made in the interpretation. Av. *urvaēno*, in loc., is rendered in the nom. as the subject of the verb *jasō*, 2d sing., which is likewise treated as if it were a 3d sing.

I. 6

¹Av. *ṣayāurvak-*, 'awake,' is vaguely transcribed into Phl. *ṣikār*, *ṣigār*, *jigār*, *jigār*, *ṣigārā*, *jigār bāzā*. The Phl. translators often resort to the method of transcribing those Av. words which are either unintelligible or obscure to them. These transcriptions are often a source of difficulty to Neryosangh, who, in the absence of a better knowledge of the original Avesta than his predecessors, fails to make any marked improvement upon the doubtful renderings of the Pahlavist. The word in this particular case before us is rendered into Skt. by *baṣṭhabhujah-*, and by *bhujabalarant-* in Ny. 5. 13. The Pers. and Guj. versions give the same interpretation. Besides the idea of the 'strength of arms,' some manuscripts give different meanings for the word. Thus Mf, correctly explains it by Pers. *bēdār*, 'awake'; Mf, has *āškār*, 'manifest.' U₁, D, L₁₂ have *hūšyār*, 'cautious'; Mr, gives *ṣāhib qūwat*, 'lord of vigor.'

I. 7

¹Note Ner's Iranicized form *prādadat* instead of the correct Skt. form *prādadhāt*.

I. 8

¹Av. *Tištṛayaēnyō*, 'the ones belonging to Tishtar,' is freely rendered in all the versions as referring to the rains, Tishtar being the rain star. ²Lit. 'the Path which is of the good state.' The word occurs in the same collocation in Fr. W. 5. 1. In the tentative rendering 'good state,' which I have adopted for *xvāstāiti*, I have been influenced by the tradition which understands the 'Path' to be the Path that leads to Paradise. For similar allusions to the Path, we may refer to the familiar Av. *aevō Pantā yō Ašahe višpe anyaešqm apantqm*, 'the one Path which is of Righteousness, all others are no paths,' Ys. 72. 11; also the well known Old Persian phrase *Pathim Rāstām*, 'the Right Path,' Naksh-i Rustam 6; the Vedic *Panthā Rāsyā*, 'the Path of Holy Law,' Rig-Veda 1. 136; the common *ariyo atthangiko maggo*, 'the noble Eightfold Path' of Buddha, e. g. *Mahāvagga*, 1. 6. 18; and the idea of the 'Way' in Christianity, from the words of Jesus, 'I am the Way, the Truth, and the Life,' Acts 9. 2. ³It is difficult to find what this 'golden

shaft' refers to. The tradition gives us at least the view of those who were centuries nearer to the time of the original writings than we are today. The location of Mount Sokant is uncertain, whereas Lake Zarenmand is mentioned in Bd. 22. 6, as situated in Hamadan. Modi thinks that this allusion to the golden shaft is a reference to some geological phenomena and refers to Bd. 13. 5, where waters on the tops of Mounts Alburz and Hukar are said to be flowing through the golden pipes. See his *Dictionary of Avestic Proper Names*, p. 187, Bombay, 1892.

I. II

1 Geldner omits this sentence.

I. 12

1 This is translated literally, as *yaošdāθrəm* in verbal abstract neuter construed with the acc. case, as in Vd. 19. 12. The verbal abstract forms are much more common in Av. than in Skt. A free translation would be 'the earth becomes pure,' as is actually given by the different versions.

I. 13

1 My translation here is guided by the tradition; otherwise *paiti-šīd-* and *paiti-drā-* would mean 'repulse and resist.'

I. 15

1 Av. *yaśdi* in 1st sing. mid. is incorrectly rendered by all the versions as if it were a 3d sing., since they take it as the antecedent to the relative clause which precedes in paragraph 14. 2 The explanatory glosses on Mihr's epithets 'of a thousand ears,' and 'of ten thousand eyes,' occur here only in the Phl. version. The other versions give the same glosses in the 6th paragraph. In the Phl. version of Ys. 1. 9 the number of attendants upon Mihr is given as 500 in the first case, and 5000 in the second. 3 The reading of Phl. *hunixām* (a transcribed form of Av. *hunivixtəm*) is doubtful. The manuscripts U., Mr., explain the word by an interlinear gloss in Pers. as the proper name of the mace of Mihr. 4 Av. *haxəθra-*, 'friendship,' is incorrectly rendered in the Phl. and Skt. versions by *hamxāk*, *mitrah*, 'friend.' The Pers. and Guj. versions correctly render the word in the first part of the sentence, by *dūstī*, *doštī*, 'friendship,' but have *dūst*, *došt*, 'friend,' when the word is repeated in the sentence. Besides, Ner's construction . . . *mitrām ca . . . yam asti mitrebhyaḥ parataram* is not correct. As Sheriarji has pointed out, *yam* should either be changed to *yat*, or *asti* be dropped. See his *Collected Sanskrit Writings of the Parsis*, I, note 90, Bombay, 1906.

I. 16

1 Av. *haomayō* is taken here as loc. for inst. sing. from an adj. from a stem *haomay-*. Cf. Bartholomae, *Air. Wb.*, p. 1735. 2 Av. *saəθra-*, Phl. *səhr*,

'oblation,' is rendered into Skt. by *prāṇaḥ* or is transcribed as *jyora*, *jora*. The same word *prāṇaḥ* is used also to render Av. *sāvar-*, Phl. *sōr*, 'strength.' In Ys. 56. 10. 8 (Sp.) where *prāṇaḥ* is used with the meaning 'strength' it is glossed by *jora*, equivalent to Pers. *sūr*, Guj. *jor*, 'strength.' The ordinary meaning of the Skt. word *prāṇaḥ* is 'breath, life, strength,' which is so familiar in the Yoga terminology. It is not clear why Ner., besides using the word in this sense, also resorts to it to render Av. *saoθra-*, 'oblation.' Sheriarji, in his *Collected Sanskrit Writings of the Persis*, 1, note 91, suggests that Ner. might have *pānam*, 'beverage,' in the original, for which the copyist wrote *prāṇaḥ* through mistake. Ner. makes a distinction between his use of *prāṇaḥ* to render two different Av. words *saoθra-*, 'oblation,' and *sāvar-*, 'strength.' The word *prāṇaḥ* when meaning 'oblation,' is glossed by *udakasambhūtena*, 'produced from water,' but, when standing for Av. *sāvar-*, Phl. *sōr*, 'strength,' it is glossed by *iti pādayoḥ*, 'that is, of the legs.' I have translated *prāṇena udakasambhūtena* by 'with an oblation produced from water,' because the rendering 'with strength produced from water' does not appear to me to convey any appropriate meaning unless we are to suppose that Ner. conceived that strength was derived in symbolic manner from the consecration of waters. It may be possible that Ner. here attaches some special meaning to the word *prāṇaḥ*, in addition to its usual meaning, 'strength,' as he sometimes does in the case of some other words.

I. 18

1 Av. *Ahurāniš*, 'of Ahurian waters,' is erroneously taken by the translators to be some form of *Ahura-*, 'Lord.' We miss Ner.'s help here, as the paragraph does not occur in the Skt. version. But we find that in Ys. 38. 8 (Sp.), where the same word occurs, Neryosangh does not do any better, as he accepts the incorrect rendering of his Phl. predecessor and renders the word by *svāmin-*.

2. MIHR NYAISH

2. 14

1 I have preferred to take *ča* here as a conjunction, though not unmindful that *dča* may possibly be an adverb meaning 'hither.' Cf. Bartholomae, *Air. Wb.*, pp. 311-312. 2 Av. *vispāmāi* is a dative of ethical condition, like a Latin ethical dative. The sentence would mean 'at the hands of the whole world.' The Av. words *vispāmāi anuḥe* are rendered into Phl. by *harvisp patmān*, and into Pers. by *tamām Māh*. This confusion is due to the fact the original words are incorrectly written in some manuscripts as *vīspām māi anuḥe*, *vispa Mānuḥe*, in this Ny. as also in Yt. 10. 5, where the same paragraph occurs. It seems that the Phl. translator has read the meaning 'norm' in the word *māi*, as if from the root *mā*, 'to measure' The Guj. version has followed this interpretation. The Pers. version literally reproduces the other incorrect variant *mānuḥe* by *Māh*, 'Moon,' which adds to the ambiguity of the sentence.

2. 15

1 Av. *pairi-ṣasdi-* in the 1st person is rendered into Phl. by *barā yehamtānāi*. The original idea that the suppliant desires to approach Mihr is thus dropped, and instead of this the Angel is invoked to come down himself. It is worth noticing, however, that the Pers. and Guj. versions do not repeat this mistake. 2 Av. *vanta-*, 'love,' is rendered into Phl. by *ayāwārīh*, 'help.' The Pers. and Guj. versions derive the word from *van-*, 'to vanquish,' and introduce the idea of vanquishing the enemies.

3. MAH NYAISH

3. 6

1 The word *mišti*, 'mixedly, unitedly, conjointly,' is here translated by 'always' (following the Phl., Skt., Pers., and Guj. versions), the local sense of the term having passed over into the temporal as in the English word 'constantly,' lit. 'standing together.'

3. 7

1 I have followed the traditional renderings. One might also compare Shakespeare's allusion to the moon as 'the moist star' (Hamlet, I. i. 118-120). I do not overlook the presence of the Skt. adj. *apnasvant-*, however that is to be explained. 2 The etymology of this word is quite uncertain. Can it be that the *u* stem passes over to the *a* giving *vohva*? Then through the fondness of lengthening *a* near *v* is made into *vohvā*, perhaps as the word comes after *sarəmyāvant-* which has long *ā*.

3. 10

1 Can it be *xvāθra-*, 'comfort,' and *nas-*, 'to copulate'? 2 *stē rapatqm* is an adaptation from Ys. 34. 4, where *stoi* is appropriately an inf. (Bartholomae, *Air. Wb.*, p. 1607), although out of place here.

4. ABAN NYAISH

4. 2

1 Ethical dative as in Latin and Greek.

4. 8

1 This passage is extremely obscure. The Pahlavi followed by Pers. and Guj. versions translates as if *srdvayeni* and the other verbal forms were in the third person. But the grammar would not allow this. I have made some sort of attempt to preserve the grammar, though I confess the result is not satisfactory. For the problematic form *husravāni* no adequate explanation has

been given. The context seems to demand subjunctive imperative. As a makeshift I should suggest possibly reading *haosravāne* with the MSS. F., E., Mb., L., and comparing it with the Sanskrit intensive form *sosru-* from the root *sru-*, 'to flow,' with the meaning 'let flow,' 'pour out,' cf. *asusruvat* (*Bhāṣikāvya* 15. 51, 17. 18), quoted by V. S. Apte in his *Sanskrit-English Dictionary*, p. 1157, Poona, 1890. The Av. formation *hao-srav-āne*, would answer exactly to a Skt. *so-sru-āne*, Whitney, *Sanskrit Roots*, p. 200, and cf. *Sanskrit Grammar*, 1017. For the maintenance of *s* before *r* see Jackson, *Hymn of Zoroaster*, p. 44, Stuttgart, 1888; yet consult Bartholomae, *GlPh.* 1. 45, note 1.

5. ATASH NYAISH

5. 1

1 So following the tradition.

5. 2

1 Inf. with the force of imperative, cf. Bartholomae, *Air. Wb.*, p. 744.

5. 3

1 Lit. 'priority' as used of the pick, or choice, much as in the Biblical phrase, 'first fruits' applied to the pick of the flock or herd given as an offering to Jehovah. 2 'as also,' lit. 'and what [are] the obedience and power.'

5. 6

1 I have taken *xšādrō.naptar-*, as a noun, lit. grandson, offspring or descendant of sovereignty, compare *Apqm napāt*, 'child of offspring of waters.' So also Bartholomae, *Air. Wb.*, p. 547. Justi, on the other hand, preferred to regard the word as an adj., see *Handbuch der Zendsprache*, p. 94, Leipzig, 1864. The common rendering, which is favored by the tradition, is 'residing in the navel of kings.' But that would demand rather some form of *nabhā*.

5. 9

1 For the form see Bartholomae, *GlPh.* 1. 263. 2.

5. 11

1 Lit. 'with upraised leg.' 2 Geldner om. this line.

5. 14

1 Geldner om. the line. 2 I have taken *hantam* here like the Skt. *santam* in the sense of 'good,' as does Bartholomae, *Air. Wb.*, p. 1771.

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